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THE ARABIAN NIGHTS' ENTERTAINMENTS

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CONTENTS OF VOL. IV

CHAPTER XXV

PAGE

Hasan of El-Basrah 1

CHAPTER XXVI

Khalifeh the Fisherman 128

ANECDOTE of a Man of Baghdad and his Slave-girl . . 166

CHAPTER XXVII

Abu-Sir and Abu-Kir 172

CHAPTER XXVIII

'Abd-Allah of the Land and 'Abd-Allah of the Sea . . . 204

CHAPTER XXIX

Ibrahim and Jemileh 225

CHAPTER XXX

Ma'ruf 247

PAGE

CONCLUSION 298

NOTES ON TEXT 300

REVIEW 303

'ALA-ED-DIN AND THE WONDERFUL LAMP . . 323

'ALI BABA AND THE FORTY THIEVES . . . 412

INDEX AND GLOSSARY 431

THE
THOUSAND AND ONE
NIGHTS

CHAPTER XXV

[NIGHTS 778—831]

THE STORY OF HASAN OF EL-BASRAH

THERE was, in ancient times, a certain merchant residing in El-Basrah, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave, and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hasan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was

looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hasan, and said to him, O my son, thou art a comely young man. What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire.—Hasan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Hasan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered, and saluted her, and ate with her; but he was stupified, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth and devour it by means of false pretences.—But he replied. O my mother, we are poor people, and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheykh, bearing marks of virtue, and God hath inclined him towards me.—And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him. And when the morning came, he rose, took the keys, and opened the shop; and, lo, the Persian approached him. So he rose to him, and desired to kiss his hands: but the Persian refused, and would not consent to his doing that; and said, O Hasan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which

the Persian said to him, O my son, hast thou by thee any copper? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl: and he ordered Hasan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hasan beheld this, he was stupified, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupified in consequence of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly Hasan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her anger. Then Hasan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this mortar? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with

two lumps in one day? Knowest thou not that the people would suspect us, and that our lives would be lost? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once; for that will suffice thee from year to year.—And Hasan replied, Thou hast spoken truth, O my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art. But the Persian laughed, and said, There is no strength nor power but in God, the High, the Great! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets? For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy:—and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house.—So Hasan arose, and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts; and he stopped, hanging down his head towards the ground for some time; whereupon the Persian looked aside, and, seeing him stopping, laughed, and said to him, Art thou mad? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee?—Then the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Hasan replied, Be it so, O uncle. And the Persian said to him, Walk before me.

Hasan therefore went on before him to his abode, and the Persian followed him until he arrived there, when Hasan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Hasan gave permission to the Persian to enter, and he entered; and Hasan, having taken in his hand a plate, went with it to the market to bring in it something to

eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? And the Persian advanced, and ate with Hasan until they were satisfied; when he said to him, O my son, O Hasan, bring for us some sweetmeat. Hasan therefore went to the market, and brought ten cups[1] of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hasan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him.—And he said, O Hasan, bring the apparatus. And Hasan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus and returned, and placed it before him. The Persian thereupon took forth a piece of paper, and said, O Hasan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Hasan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold.—Then he said to him, O my son, O Hasan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Hasan took the paper, and saw in it something yellow, finer than the first; and he said, O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hasan, and said to him, Respecting what dost thou ask? Do the work and be silent.—And he took forth a cup belonging to

the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Hasan beheld this, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hasan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hasan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hasan!—He then girded himself, and tied Hasan's hands behind his back, and bound his feet to his hands; after which he took a chest, emptied it of the things that were in it, put Hasan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hasan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to a moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them, Rise ye! The affair is accomplished, and we have attained our desire.—The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose

the sails! And the ship proceeded with a fair wind.—Such was the case with the Persian and Hasan.

But as to the mother of Hasan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, [which she had quitted after the Persian had come,] and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart!—And she recited these verses:—

My patience hath failed, and my disquietude is excessive, and excessive is my wailing since your absence, and my disease!
No patience is left to me, by Allah, since you quitted me! How can I bear the loss of the object of my hope?
After the loss of my beloved, how can I delight in sleep? And who is he that can enjoy a life of abasement?
Thou hast gone, and made the house and its family desolate, and my clear draughts thou hast rendered turbid.
Thou wast mine aid in every adversity, and my glory and my honour among mankind, and my reliance.
Cancelled be the day whereon thou wast taken away from my sight, until I see thee return to me!

She continued to weep and wail till the morning, when the neighbours came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping; and while she thus went about, lo, she saw two lines written upon the wall: wherefore she brought a Fakih, who read them to her; and they were these:—

Leyla's phantom came by night, when drowsiness had overcome me, towards morning, while my companions were sleeping in the desert:
But when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation was distant.

So when the mother of Hasan heard these verses, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant!—Then the neighbours bade her farewell, after they had prayed for her

that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Hasan ceased not to weep during the hours of the night and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hasan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hasan with the Persian —This Persian was a Magian: he hated the Muslims greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist, such as the poet hath thus described :—

> He is a dog, a dog's son, and a dog was his grandsire; and no good is in a dog, the issue of a dog.

The name of that accursed wretch was Bahram the Magian, and he used every year to take a Muslim and to slaughter him over a hidden treasure. And when his stratagem was accomplished against Hasan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hasan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the benj, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these :—There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures!—Then

looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and for the oath that thou sworest to me? But he looked at him, and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand.—And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldest fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hasan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hasan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Hasan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian: thou worshippest the fire instead of the Almighty King, the Creator of the night and the day; and this is nought but an evil among religions.—And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hasan agreed not with him therein. And the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hasan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him;

and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain, and he recited these two verses :—

I will endure with patience, O my Lord, what Thou hast ordered.
I will be patient, if so I may obtain thine approval.
They have tyrannized over us, and transgressed, and commanded.
Perhaps, in thy beneficence, Thou wilt pardon what is past.

Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory !); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hasan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted !) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted ! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Hasan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Hasan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and

the master, rejoiced at his release, and Hasan prayed for them, and praised God (whose name be exalted!), and thanked Him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hasan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do to Hasan aught that might frighten him. So the heart of Hasan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian arose, and said, O Hasan, arise and land; for we have arrived at the place of our desire and our wish. So Hasan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hasan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper and a plectrum * of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hasan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of every thing good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience

* Probably a darwish drum and strap: see *Modern Egyptians*, ch. xxiv.

thereof.—And but a little while had elapsed when the dust dispersed, and discovered three excellent she-camels. Then the Persian mounted one of them, and Hasan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested: and Hasan happened to look aside, and he saw something lofty: so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Hasan said to him, Wilt thou not arise that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum, and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day arrived, the Magian said, O Hasan, what is it that thou seest? Hasan answered, I see clouds and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but it is a great, lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height, and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means.—So thereupon Hasan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain: the herb is upon it; and when we have obtained the herb, I will shew thee what is this art. And Hasan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family

and his home, repenting of his having opposed his mother, and recited these two verses :—

> Consider the doings of thy Lord, how happiness cometh unto thee, with speedy relief;
> And despair not when thou sufferest affliction; for how many wondrous mercies attend affliction!

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Hasan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Jann and the Ghuls and the Devils. Then the Magian alighted from his camel, and ordered Hasan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring thence: I will share it with thee equally.—And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured plectrum, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hasan, he said to him, Hear, O my son, O Hasan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rukhs[2] will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do.—He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after

which he sewed it up over him, and went to a distance from him. And the Rukhs came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hasan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hasan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process.—So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hasan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish.* Then the Magian departed.

Upon this, Hasan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me!—He sat wailing for himself, and recited these verses:—

When God willeth an event to befall a man who is endowed with reason and hearing and sight,
He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair,
Till, having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.
Then say not of an event, How did it happen?—for every thing happeneth by fate and destiny.

He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw,

* This incident, and the later entering of a forbidden closet, and the stealing of the feather dress of the bird-damsel, are also found in the Arab romance of Seyf Dhu-l-Yezen.

by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Kur'an, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer, and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahram the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and, behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hasan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the door-way; and he saw a mastabah in the entrance-passage, and on the mastabah two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahram the Magian brought this year. Therefore when Hasan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and

ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hand to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hasan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace belongeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Hasan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world! —And how, said Hasan, wilt thou get to him and slay him? She answered, He is in a garden called El-Meshid, and I must without fail slay him soon. And her sister said to her, Hasan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story, that it may remain in his memory. So the young damsel said,—

Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Jann, of great dignity, and he hath troops and guards and servants, consisting of Marids; and God (whose name be exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his wezirs and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Jinn, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an 'Efrit of the refractory Jinn who stubbornly disobeyed the vow

exacted by Suleyman (on whom be peace!) founded, and which palace, after that 'Efrit perished, none inhabited after him, neither any of the Jinn nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately.—So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependants to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him then he sendeth us back to our place. We have five sisters who have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me and this my sister; therefore we remained to cook for them the food; and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Hasan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose, and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such as no creature could procure. And after a while, their sisters returned from the chase, and they acquainted them with the case of Hasan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they

saluted him, and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness; and he used to go forth with them to the chase, and slaughter the game. Thus Hasan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahram the Magian, telling them that he had called them Devils and Demons and Ghuls; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Muslim, resembling the moon, shackled, and tortured in the most cruel manner; and he alighted with him beneath the palace where Hasan introduced himself to the damsels. Now Hasan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Muslim, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this young man from his torture, and gain the recompense thereof [from God], and that the young Muslim may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and ye will acquire the reward thereof from God, whose name be exalted!—And the damsels replied, We

hear and obey God and thee, O Hasan. They then threw lithams over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Hasan a courser of the best breed, furnished him with complete accoutrements, and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin. So Hasan came behind him, while the Magian knew not of his presence, and cried out at him, so that he stupified and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Muslims! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippest the fire and the light, and swearest by the shade and the heat!—The Magian therefore looked aside, and, seeing Hasan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hasan answered him, God delivered me: He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother nor friend, nor firm covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him!—and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote.—Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hasan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Hasan took the leathern bag that was with him, and opened it, and, having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining

food and water, and said to him, Repair to the place of thy desire. He therefore departed, after God had thus delivered him from his affliction by the hand of Hasan. Then the damsels, when they had seen Hasan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hasan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hasan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden, and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves.—And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Hasan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house:

so be of good heart and cheerful eye, and fear not nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it.—Then they bade him farewell, and departed in company with the troops.

So Hasan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited these verses:—

The whole plain hath become contracted in mine eye, and my heart altogether is troubled by the view of it.
Since the objects of my love departed, my joy hath been disturbed, and the tears have overflowed from mine eyes,
And sleep hath quitted mine eye on account of their separation, and my whole mind hath been perturbed.
Will fortune reunite us, and shall I again enjoy intimacy with them, and nightly conversation?

He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it, and see what is within it, though within may be death.—

Accordingly, he took the key, and opened it, and he saw in it no riches; but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of El-Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit. He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a mak'ad decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kisra nor a Cæsar ever possessed. So Hasan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him

whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Hasan therefore knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it; and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it and attended it as servants; whereat Hasan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hasan stood diverting himself with the sight of them from a distance. Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and, lo, it was a dress of feathers. There came forth from the dresses ten damsels virgins, who shamed by their beauty the lustre of the moon; and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Hasan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Hasan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare: the eye was looking, and in the heart a fire was burning; for the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden.

Then, after that, the damsels came up from the pool, while Hasan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Hasan still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door—save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings. She had a mouth like the seal of Suleyman, and hair blacker than the night of estrangement is to the afflicted and distracted lover, and a forehead like the new moon of the Festival of Ramadan, and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch. —The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place.—Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hasan therefore despaired of them, and he desired to rise and descend from his place; but he could not rise. His

tears ran down upon his cheek, and his desire became violent, and he recited these verses :—

May Allah deny me the accomplishment of my vow, if after your absence I know pleasant sleep,
And may my eyes not be closed after your separation, nor rest delight me after your departure!
It would seem to me as though I saw you in sleep: and would that the visions of sleep might be real!
I love sleep, though without requiring it; for perhaps a sight of you might be granted in a dream.

Then he walked a little, but without being led aright, until he descended to the lower part of the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solicitudes, and he wept and lamented for himself until the morning, when he recited these verses :—

As birds they flew away in the evening, and cried out. And he who dieth of love is not culpable.
I will keep my passion secret while I can; but if violent desire overcome me, it will appear.
The phantom of her whose face is like the morning came at night; and the night of my desire hath no dawn.
I bemoan her, while they sleep who are free from love; and the winds of desire have made sport with me.
I have been liberal of my tears and my wealth and my heart and my reason and my soul; and liberality is gain.
The worst of all kinds of evil and vexation is hostility experienced from beautiful damsels.
They say it is forbidden for the beauties to shew favour, and that the shedding of the blood of lovers is lawful,
And that the love-sick can do nought but sacrifice his soul, and liberally forfeit it in love, which is a game.[3]
I cry out in my longing and ardour for the beloved; and all that the distracted can do is to moan.

And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the mak'ad[4] until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered from his fit, he dragged himself along in a sitting posture, and descended to the lower

part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and the lowlands. He ate not nor drank nor slept, nor had he any rest: during the day he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now while he was in this violent state of distraction by reason of his passion, lo, a dust rose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come, and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hasan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Jinniyeh saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy ransom. And upon this, he wept violently, and recited thus:—

> The lover, when his beloved is separated from him, hath nothing except sorrow and affliction:
> Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude.

So when his sister heard these his words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse;

and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account. —And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire. but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently, and recited these two verses:—

Restore my heart as it was to my breast, and let mine eyes sleep again: then forsake me.
Do you think that the nights have changed the vow of love? May he cease to live who changeth!

And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself.—

And he replied, Yes: this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him; and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she ceased not to mourn for him: but we used to console him by our society.—And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Hasan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept for him violently, the youngest damsel being the one of them who wept the most.

Then, after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their youngest sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to soothe him.—And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; shew me this place in which thou sawest the damsels. And he replied, In the name of Allah: on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to shew her the place; but he was unable to walk; wherefore she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he shewed her the place in which he had seen the damsels, and he shewed her the mak'ad and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied,—

O my brother, know that this damsel is the daughter of one of the Kings of the Jann, of great dignity. Her father hath obtained dominion over men and Jann, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a

tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it. and no one can gain access to that place, neither any of mankind nor any of the Jann. He hath an army[5] of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equippeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they fly are the work of the enchanters among the Jann. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her; for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country. So if thou possess it, thou wilt possess her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act. When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her, and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou

wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hasan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hasan. She then descended into the pool with her sisters; and thereupon Hasan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone.

Then, when Hasan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his 'aba'ah,* while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber; and he said to her, She is now sitting weeping, and biting her hands.

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Jann are terrified at him, and fear his awful power; and that he hath, of enchanters and sages and diviners and devils and Marids, those against whom none can prevail; and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us?—So the sister of Hasan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed

* Vulg., 'abayeh; woollen cloak, generally striped, brown and white.

by reason of his love of thee.—And she related to her all that Hasan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves; and told her that none of them all had pleased him except her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her.—And when she heard her words, she despaired of escape. Then the sister of Hasan arose and went forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress her and gratify her, and to address her with pleasing words and expressions; but she wept until daybreak came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Hasan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed. Then the sister of Hasan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hasan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He therefore entered, and did so; and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this

my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Baghdad. I will purchase for thee female slaves, and male slaves; and I have a mother, of the best of women, who will be thy servant. There is not a country there better than our country: every thing that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Hasan went forth to see who was at the door; and, lo, there were the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought[6] an abundance of gazelles and wild oxen, and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hasan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner. Then Hasan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Jinn. And thereupon his eyes shed tears, and he wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day It seemeth that thou hast conceived a longing to see thy mother and thy country; and

if the case be so, we will equip thee, and will journey with thee to thy home and thy friends.—He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought hath disturbed me but love of the damsel—fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not from us aught of thy state.—He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our journey and left this poor young man alone, the palace became strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. So he opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And while he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the mandharah; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Hasan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she

was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away. Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others had flown away; when he arose and seized her, and brought her down from the top of the palace.—Upon this, her sisters said to her, And where is she? She answered them, She is in his possession, in such a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with kohl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Hasan and said to him, Shew her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and

beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that is dishonest. He desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers: otherwise we would have taken it from him.—Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Hasan, who took her * hand, putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, and recited these verses:—

Thy shape is enticing, and thine eye like the gazelle's, and thy face drippeth with the water of beauty.
Thou appearest in mine eye most gloriously pictured, half of thee of ruby, and a third of pearl,
And a fifth of musk, and a sixth of ambergris: thou resemblest fine pearl: nay, thou art more splendid.
Eve hath not borne like thee any one, nor in the Gardens of Eternity is another like thee.
Then if thou wish my torment, it will proceed from love's laws; and if thou wilt pardon, thou hast the choice to do so.
O ornament of the world, and utmost object of desire, who can keep from enjoying the beauty of thy face?

The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee?—And on her hearing that,

* The deputy's.

she was happy and cheerful and glad. Then Hasan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Hasan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state, [as he thought,] she said to him, O my son, O Hasan, how is it that thou livest in the world, blest with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die; and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were?—So Hasan awoke from his sleep weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont: but he looked not towards them. They therefore asked his wife respecting his state; and she answered them, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. Then he recited these two verses:—

> We have become distracted in mind, perplexed, seeking to draw near, without means of doing it.
> The calamities of love increase upon us, and the endurance of love is burdensome to us.

His wife therefore acquainted them with that which he had

said to her; and when the damsels heard the verses, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]: in the name of Allah. We cannot prevent thee from visiting her: we will rather aid thee to do so by every means in our power. But it behooveth thee to visit us, and not sever thyself from us, though in every year thou come but once.—And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and every thing costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hasan, and put upon the camels, and brought to them, five and twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade him farewell, and desired to return from them. Upon this, Hasan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she recited these two verses:—

Would that the day of separation had ne'er been! No sleep remaineth in mine eyes.
The union of us and thee is broken, and our strength and our body are enfeebled.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months; and she said to him, When an affair rendereth thee anxious, or thou fearest any thing disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation;

and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hasan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday-heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of El-Basrah; and they ceased not to pursue their way until they made their camels kneel down at the door of his house He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses:—

How can she taste sleep who hath lost somnolency, and is wakeful at night while others repose?
She possessed riches and family and glory; but hath become a stranger and solitary.
Fire and groaning are in her bosom, and violent longing that cannot be exceeded.
Passion hath gained dominion over her. She moaneth for her sufferings; but is firm.
Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses.

And Hasan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open:—wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother; and the mother of Hasan when her heart was tranquillized, and God had reunited her to her son, recited these verses:—

Fortune hath compassionated my case, and felt pity for the length of my torment,
And granted me what I desired, and removed that which I dreaded.
I will therefore forgive its offences committed in former times;
Even the injustice it hath shewn in the turning of my hair gray.

Hasan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God (whose name be exalted!) preserved him, and conducted him to the palace of the damsels; and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God had conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story, [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety. She then arose and went to those packages, and looked at them, and asked him respecting them; and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupified by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Hasan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city. She also brought for her magnificent furniture, and clad the damsel, and adorned her with every thing beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor,

and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Baghdad, the Abode of Peace, that we may reside in the sacred asylum of the Khalifeh, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory !): then will God open to thee the doors of prosperity by means of this wealth.—And when Hasan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Baghdad, embarked in it all his wealth and effects, and his mother and his wife, and every thing that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Baghdad; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Hasan landed there forthwith, and hired a magazine in one of the Khans. He then removed his goods from the vessel to the magazine, and went up, and remained one night in the Khan; and when he arose in the morning, he changed his clothes; and the broker, seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker shewed him the houses that he had to let, and a house that had belonged to one of the wezirs pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the Khan in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Nasir, and the other Mansur.

Then, after this period, he remembered his sisters, the

damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Jann, and there is not among the Kings of the Jann any greater than her father, nor any that hath more numerous troops, or more wealth, than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, nor to look from the window, or from over a wall; for I fear on her account the wind when it bloweth; and if any event of the events of the world befall her, I shall slay myself on her account.—And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning.—And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hasan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of El-'Irak; after which he bade farewell to his mother and his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted, and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hasan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly, and recited this verse:—

> I ask the wind respecting you whenever it bloweth, and none but you ever occurreth to my mind.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Hasan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath?—And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and my husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one. However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house.—To this the damsel replied, O my mistress, hadst thou said these words

to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman, if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or any thing else, or from doing all that she desireth.—Then she wept, and cursed herself, and began to bewail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose, and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they pulled off their clothes, and all the women began to look at her and to extol the perfection of God (to whom be ascribed might and glory !), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her. The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Harun Er-Rashid, called Tohfeh the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified !) for the beautiful forms that He had created, and she entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the hararah,*

* The principal room of the "Turkish" bath.

she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfeh the lute-player, the slave-girl of the Khalifeh, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Khalifeh. She ceased not to pass on until she came before the lady Zubeydeh, and kissed the ground before her; whereupon the lady Zubeydeh said, O Tohfeh, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zubeydeh said, And what was it, O Tohfeh? She answered, O my mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor after her, nor doth there exist the like of her form in the whole world. By thy beneficence, O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him: for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Hasan of El-Basrah. And I followed her when she went forth from the bath until she entered her house, whereupon I saw it to be the house of the Wezir, that hath two entrances, an entrance on the side of the river, and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her.—Upon this, the lady Zubeydeh said. Wo to thee, O Tohfeh! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described.

—And she replied, O my mistress, no, by Allah; nor is there in all Baghdad the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zubeydeh summoned Mesrur, who came and kissed the ground before her; and she said to him, O Mesrur, go to the house of the Wezir, that hath two entrances, an entrance towards the river, and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesrur replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hasan, came forth to him, saying, Who is at the door? He answered her, Mesrur, the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zubeydeh the daughter of El-Kasim, the wife of the Prince of the Faithful, Harun Er-Rashid, the fifth[7] of the sons of El-'Abbas the uncle of the Prophet (whom may God bless and save!), summoneth thee to her, thee and the wife of thy son, and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hasan said, O Mesrur, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor her, to any one of the creatures of God (whose name be exalted!); and I fear, if any thing happen and my son come, he will slay himself. I beg then, of thy kindness, O Mesrur, that thou impose not upon us a command which we are unable to perform.—But Mesrur replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zubeydeh is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted!—So the mother of Hasan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her

children. They followed Mesrur, who preceded them to the palace of the Khalifeh, and led them up and stationed them before the lady Zubeydeh, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zubeydeh said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zubeydeh beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zubeydeh was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zubeydeh then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures?—So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation.—And where, said Zubeydeh, is this thy dress? She answered, It is in the possession of the mother of my husband: so demand it for me of her.

The lady Zubeydeh therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds.—The damsel however said to the lady Zubeydeh, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So

the lady Zubeydeh pulled off from her neck a necklace of jewels worth the treasures of a Kisra and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zubeydeh cried out at the old woman, and, having taken from her the key, called Mesrur, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description: in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So he replied, I hear and obey. He took the key from the hand of the lady Zubeydeh, and went; and the old woman, the mother of Hasan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesrur, and she opened the door of the closet: so he entered, and raised forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zubeydeh, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zubeydeh, took the dress and opened it, and took her children in her bosom; after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory! So the lady Zubeydeh wondered at that, as also did every one who was present; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and

played; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistresses, is this beautiful? The persons present answered her, Yes, O mistress of beauties: all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Hasan, and said, Hear, O my mistresses! And she recited these verses:—

O thou who hast quitted these mansions and departed to the objects of thy love with rapid flight!
Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles?
When I was taken captive in the snare of love, he made love my prison, and went far away.
When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it.
He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed:
But I heard their words and kept them in my memory, and conceived hopes of abundant good fortune.
My going to the bath was the means of making the minds of people to be confounded at the sight of me;
And the spouse of Er-Rashid wondered at my beauty, when she beheld me on the right and left.
Then I said, O wife of the Khalifeh, I possess a dress of feathers of great magnificence.
If it were upon me, thou wouldst see wonders that would efface sorrow and disperse troubles.
So the spouse of the Khalifeh asked, Where is it? And I answered, In the house of him who hath hidden it.
And Mesrur pounced down and brought it to her; and, lo, it was here, beaming with light.
Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons.
Then I entered it, having my children with me, and expanded my wings, and flew away.
O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home.

And when she had ended her verses, the lady Zubeydeh

said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty!—But she replied, Far from returning be that which hath passed! She then said to the mother of Hasan, the mourning, the wretched, By Allah, O my mistress, O mother of Hasan, thou wilt render me desolate by thine absence; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And she flew away with her children, and sought her country.

When the mother of Hasan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zubeydeh said to her, O my mistress the pilgrim,* I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Jinn before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me.—And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Khalifeh, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son, and recited these verses:–

On the day of separation, your removal made me weep, lamenting on account of your absence from home.
I cried out, from the pain of parting, in anguish, and tears had made my eyelids sore,
This is separation! Shall we enjoy your return? For your departure hath deprived me of the power of concealment.
Would they had returned, and observed good faith! If they do so, perhaps my former times may return.

Then she arose, and dug in the house three graves; and she

* A complimentary mode of addressing an old woman.

betook herself to them, weeping night and day. And when the absence of her son became tedious to her, and her disquietude and longing and mourning became excessive, she recited these verses:—

Thine image is within mine eyelids, and I think of thee when my heart is throbbing and when it is quiet,
And love of thee hath circulated in my bones, as circulates the juice in the fruits upon the branches:
And when I see thee not, my bosom is contracted, and the censurers excuse me for my sorrows.
O thou whose love hath got possession of me, and for whom my distraction exceedeth my affection,
Fear the Compassionate, with respect to me, and be merciful! Love of thee hath made me to taste of death.

But as to her son Hasan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him; but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. Then she recited these two verses:—

When shall the fire now kindled by separation be quenched by your approach, and my desire be accomplished by your presence, and when shall we be as formerly?
The day of parting hath filled me with terror, and hath afflicted me; and the act of bidding thee farewell, O my master, hath increased my infirmity.

The second damsel next approached, and embraced him, and recited this couplet:—

Bidding thee farewell is like bidding life farewell; and the loss of thee is like the loss of the zephyr.[8]
Thine absence is like a fire that burneth my heart, and in thy presence I enjoy the Gardens of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hasan bade them

farewell. He wept until he fainted, on account of his separation from them, and recited these verses :—

My tears flowed, on the day of separation, like pearls, and I made of them, as it were, a necklace.
The camel-driver urged on the beasts with singing, and I found not strength nor patience, nor was my heart with me.
I bade them farewell : then retired in grief, and quitted the society of the places I had frequented.
I returned—evil was the way !—and my soul was not comforted save by hoping to come again and see thee.
O my friend, listen to the words of love ! God forbid that I should speak and thy heart should not remember !
O my soul, when thou partest with them, also part with the delight of life, and wish not to survive !

He then pursued his journey with assiduity, night and day, until he arrived at Baghdad, the Abode of Peace, and the sacred asylum of the 'Abbasi Khalifehs ; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her ; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick ; and she was unable to reply. He dismissed the she-camels, and advanced to her ; and when he beheld her in this state, he went about the house searching for his wife and children ; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children ; and she wept, and said, O my son, may God compensate thee greatly for the loss of them ! These are their three tombs.—And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept and slapped his face, and rent his clothes, and went about the house confounded. Then he recited these two verses :—

Persons before me have bemoaned the pain of absence, and living and dead have been terrified by estrangement;
But an instance of feelings like those in my bosom I have never heard of nor beheld.

And after he had concluded his verses, he took his sword and drew it, and coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zubeydeh had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in power with the Khalifeh. Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zubeydeh had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook, and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wak-Wak. Thus did she during thine absence.

Now when Hasan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day; and when

he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he wept vehemently, and recited these verses:—

Pause, and see the condition of him whom you abandon: perhaps you will pity him after your cruelty;
For if you see him, you will doubt of him, by reason of his sickness, as though, by Allah, you knew him not.
He is dying in consequence of his passion for you, and would be numbered among the dead, but for his groaning.
Do not imagine your separation to be light: it is grievous to the lover, and death would be easier.

And when he had ended his verses, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him, but he would not attend to aught that she said. He continued in this state, weeping until the next morning. Then his eyes slumbered, and he saw his wife mourning and weeping: whereupon he arose from his sleep, crying out, and recited these two verses:—

Thine image is with me, and never quitteth me. I have given it the most honourable place in my heart.
But for the hope of reunion, I could not live a moment; and but for the phantom of thy form, I would not sleep.

And in the morning his wailing and weeping increased. He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of El-'Irak, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters,

hoping that he might obtain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent from us more than two months? And upon this he wept, and recited these verses:—

I find my soul solicitous on account of the loss of its beloved, enjoying not life nor its delights.
My disease is one of which the cure is unknown. And can any one cure diseases but their physician?
O thou who hast debarred me from the delight of sleep! thou hast left me to inquire for thee of the wind when it bloweth,
If it be near to the place of the beloved, who compriseth those charms that excite mine eye to weep.
O thou who alightest in her country! perhaps thy breath may revive my heart by its fragrance.

And when he had ended his verses, he uttered a great cry, and fell down in a fit; and the damsels seated themselves around him, weeping for him until he recovered from his fit; whereupon he recited this couplet:—

Probably fortune will turn its rein, and bring my beloved; for time is changeable;
And my fortune may prosper me, and my wants be performed, and happy events may follow adverse.

He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Hasan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstasy and distraction of love, and longing desire that affected him, no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So

they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Hasan looked at them. Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and he recited these verses:—

The red cheeks and the pupils of the eyes have disturbed me, and patience abandoned me when sleeplessness approached.
Fair, sleek damsels have by cruelty emaciated my body: to men's eyes it seemeth not to retain the last breath.
With black eyes, and proud gait, like the gazelles of the sand-hill, they shewed beauty of which the saints, if they saw it, would be enamoured.
They walk like the zephyr of the gardens towards daybreak.[9] Through love of them, anxiety and disquietude have come upon me.
I have attached my hopes to a lovely damsel among them. My heart burneth with flaming fire on her account.
Gazelle-like, sleek-limbed, walking with proud gait; her face is like the morning; but her hair is dark as night.
She hath disturbed me. But how many heroes have the eyelids and the eyes of the fair-ones disturbed with love!

And when he had concluded his verses, he wept, and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and

waiteth, obtaineth what he wisheth; and patience is the key of relief. The poet hath said,—

Let destiny run with slackened reins, and pass not the night but with careless mind;
For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted!—But he wept violently, and recited this couplet:—

If I be cured of a disease in my body, I am not cured of a disease in my heart.
There is no other cure for the diseases of love than union of the beloved with the lover.

Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers:—but the Devil made me forget that. And she continued to converse with him and to soothe him. But when the case became tedious to him, and his disquietude increased, he recited these verses:—

A beloved, with whom I was familiar, hath got possession of my heart: and God's decree cannot be prevented.
She hath all the united beauty of the Arabs. She is a gazelle; but freely pastureth on my heart.
Though my patience and contrivance in my love of her are little, I weep, notwithstanding weeping availeth not.
She is lovely, and hath twice seven years, as though she were a moon of five nights and five and four.*

So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them,

* *I.e.* a full moon of fourteen nights.

kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wak-Wak, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year; but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was 'Abd-el-Kuddus. He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hasan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if any thing render thee anxious, and any thing disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense.—So the damsel arose joyful, and brought the box of incense; and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheykh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded

to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense; so I came to you upon this elephant. What then dost thou desire, O daughter of my brother?—She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that, they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Hasan of El-Basrah, whom Bahram the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this?—She answered him, She acted perfidiously to him, after he had been blest with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And upon this he shook his head, and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger; after which he looked to the right and left, and shook his head again, while Hasan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wak-Wak. Upon this the damsels called Hasan, and he came forth to them, and, advancing to the sheykh 'Abd-El-Kuddus, he kissed his hand and saluted him; and the sheykh was pleased with

him, and seated him by his side. The damsels then said to their uncle, O uncle, show our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wak-Wak even if the Flying Jinn and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to this place, and who will convey thee to it? By Allah, I conjure thee that thou return soon, and weary not thy heart.—And when Hasan heard the words of the sheykh 'Abd-El-Kuddus, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheykh 'Abd-El-Kuddus saw them in this state of anxiety, and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Hasan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair if it be the will of God, whose name be exalted! And after that, he said to him, O my son, arise, and brace up thy nerves, and follow me. So Hasan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheykh 'Abd-El-Kuddus then called the elephant, and he came, and he mounted him, putting Hasan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue; and in that mountain was a cavern, which had a door of iron of China. Upon this the sheykh took the hand of Hasan, and put him down; after which the sheykh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an 'Efrit, and having in his right hand a sword, and in the other a shield of steel. But when he saw the sheykh 'Abd-El-Kuddus, he threw down the sword and shield from his hands, and advanced

to the sheykh, and kissed his hand. Then the sheykh took the hand of Hasan, and entered with him, and the slave shut the door behind them. Hasan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheykh 'Abd-El-Kuddus opened one of them, and entered, and closed it, having said to Hasan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheykh had entered, he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheykh led him forward to Hasan, and said, Mount. And the sheykh opened the other door; whereupon there appeared within it an extensive desert. So Hasan mounted the horse, and the two passed through the door, and were in that desert. And the sheykh said to Hasan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheykh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair?—give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; for [perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but if one of his young men come forth to thee,

know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shewn thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Hasan said to the sheykh, How can life be pleasant to me, without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me!—Then he wept, and recited some verses, commencing thus:—

> For the loss of my beloved, and the excess of my passion, I stood and cried out in my despondency and abjection;
> And I kissed the dust of the house, in my longing for her; but it only served to augment my sorrow.

And when the sheykh 'Abd-El-Kuddus heard his recitation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. But he said, Know, O my son, that the Islands of Wak-Wak are seven islands, in which is a great army, entirely composed of damsels, virgins; and the inhabitants of the Interior Islands are Devils and Marids and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps God will give thee in her stead one better than she.—But Hasan replied, By Allah, O my master, were I cut piecemeal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the Islands of Wak-Wak; and if it be the will of

God (whose name be exalted!), I will not return save with her and with my children.—So the sheykh 'Abd-El-Kuddus said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon.—Then he wept by reason of the greatness of his desire, and recited these verses:—

You are my desire, and the best of creatures. I hold you to be as dear as my hearing and my sight.
You have possessed my heart, and it hath become your abode, and since you left me, O my mistress, I have been in trouble.
Then think not that I have relinquished the love of you; for it hath put the wretched being in fear.
You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme.
You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain.
O night, thou art tedious to him who is disquieted, in the violence of his passion gazing at the moon!
O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her; for my life is short;
And describe to her somewhat of the anguish I experience; for the beloved is not acquainted with my state!

And when he had ended his verses, he wept so violently that he fainted; and on his recovery, the sheykh 'Abd-El-Kuddus said to him, O my son, thou hast a mother: then make her not to taste the pain of thy loss. But Hasan replied, By Allah, O my master, I will not return, save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses; and when he had ended them, the sheykh knew that he would not draw back from his present purpose though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Abu-r-Ruweysh the son of Balkis the daughter of the accursed Iblis;[10] for he is my sheykh and my preceptor, and all mankind and the Jinn humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Hasan

ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known; and they began to rub against Hasan's horse. So Hasan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheykh 'Abd-El-Kuddus had described to him, when the horse stopped at its entrance, and Hasan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Hasan stopped at the entrance, as the sheykh 'Abd-El-Kuddus had ordered him. He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him. He continued at the entrance of the cavern five days with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart. Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheykh Abu-r-Ruweysh came forth to him. He was black, and clad in black apparel; and when Hasan beheld him, he knew him by the descriptions which the sheykh 'Abd-El-Kuddus had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheykh Abu-r-Ruweysh therefore said to him, What is thine affair, O my son? And Hasan stretched forth his hand with the letter, and handed it to the sheykh, who received it from him, and entered the cavern, without returning him a reply; and Hasan remained in his place at the entrance, as the sheykh 'Abd-El-Kuddus had desired him, weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept and was oppressed in mind by the

pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when, lo, the sheykh Abu-r-Ruweysh came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter. So Hasan entered, and the sheykh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheykh continued to proceed, and Hasan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheykh opened, and he and Hasan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four liwans, facing one another, each liwan having a sitting-place with a fountain, and at each of the corners of each fountain was the figure of a lion of gold.—In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheykhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheykh Abu-r-Ruweysh accosted them and made a sign to those four sheykhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheykhs arose and seated themselves before the sheykh Abu-r-Ruweysh, and asked him respecting the case of Hasan; whereupon the sheykh Abu-r-Ruweysh made a sign to Hasan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Hasan wept violently, and related to them his story; and when he had finished it all the sheykhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds,[11] he being in the skin of the camel? So Hasan

answered them, Yes. And they accosted the sheykh Abu-r-Ruweysh and said to him, O our sheykh, Bahram practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheykh Abu-r-Ruweysh therefore said, O Hasan, tell them how thou descendedst, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and of all the horrors and difficulties that he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheykh Abu-r-Ruweysh and said to him, O sheykh of the sheykhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheykh Abu-r-Ruweysh replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hate life except this young man. Ye know that the Islands of Wak-Wak are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object?—Upon this they said, O sheykh of the sheykhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of thy brother, the sheykh 'Abd-El-Kuddus: therefore it is incumbent on thee to assist him. Then Hasan arose and kissed the foot of Abu-r-Ruweysh, and, lifting up his skirt, put it on his head, and wept, and said to him, I conjure thee by Allah that thou unite me with my children and my wife, though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and said to the sheykh Abu-r-Ruweysh, Acquire the recompense that will be granted for this poor man, and act kindly with him for the sake of thy brother the sheykh 'Abd-El-

Kuddus. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible. Hasan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Abu-r-Ruweysh took a paper and an inkhorn, and wrote a letter, and sealed it, and gave it to Hasan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an 'Efrit of the Flying Jinn immediately; and he came; and the sheykh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash. And Abu-r-Ruweysh said to him, Draw near to me. So he drew near to him; and the sheykh Abu-r-Ruweysh put his mouth to the ear of the 'Efrit, and said to him some words; whereat the 'Efrit shook his head. The sheykh then said to Hasan, O my son, arise, mount upon the shoulders of this 'Efrit, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Hasan replied, I will never speak. Then the sheykh said to him, O Hasan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter; and whatsoever he directeth thee to do, understand it.—So Hasan replied, I hear and obey. He arose with the 'Efrit, and the sheykhs arose and prayed for him, and gave the 'Efrit a charge respecting him.

Now when the 'Efrit had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded

with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hasan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city: whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Hasun, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hasan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said to one of his chief officers, Take this young man, and lodge him in the mansion of entertainment. Accordingly he took him and proceeded with him, until he had lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Hasan, thou hast come unto me, desiring to enter the Islands of Wak-Wak, as the sheykh of the sheykhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient, however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Ed-Deylem * desiring to enter the Islands of Wak-Wak, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the

* A province of Persia bordering the Caspian Sea.

sheykh of the sheykhs, Abu-r-Ruweysh the son of the daughter of the accursed Iblis, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wak-Wak: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wak-Wak. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasun, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wak-Wak, and the master saith to thee, Land—do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hasan heard these words of the King Hasun, he wept until he fainted; and on his recovering, he recited these two verses:—

A decreed term is my certain lot; and when its days have ended, I die.
If the lions contended with me in their forests, I should vanquish them if aught of my term remained.

And after he had ended his verses, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make

thy voyage in the ship save after three whole months. The King then commanded Hasan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month, the ships came. The King and the merchants therefore went forth, and he took Hasan with him to the ships. And he saw a ship in which were many people, like the pebbles: none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hasan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hasan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wak-Wak, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hasan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day, they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath

it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Hasan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee, [where he had hidden himself again,] and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise. Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case!—And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Hasan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth. Then she bade him farewell, and Hasan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hasan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue neglected not to repeat the praises of God (whose name be exalted!), and he begged his protection; and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Hasan therefore arose and mixed among the troops, having become like one of them; and at the approach of daybreak, the troops proceeded, and Hasan with them, until they came to their tents, when each of them entered her tent. Hasan also entered the tent of one of them, and, lo, it was the tent of his companion, whose protection he had begged. And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Hasan, having thrown down his arms, looked at his companion, and found her to be blue-eyed, with a large nose; she was a calamity among calamities, of the most hideous form, with a face marked with small-pox, and hairless eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white, serpent. Now when she looked at Hasan, she wondered, and said, How could this person gain access to this country, and in which of the ships came he, and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this, Hasan fell upon her feet, rubbing his face upon them, and wept until he fainted: and when he recovered, he recited these verses:—

When will time grant us our meeting, and when shall we be reunited after our separation,
And when shall I enjoy the object of my choice, and see reproach ended, and love remain?

If the Nile were to flow as copiously as my tears, it would leave in the world no land unwatered:
It would overflow the Hijaz and Egypt, and Syria likewise with El-'Irak.
This is caused by thine estrangement, O my beloved! Be kind to me, and promise a meeting.

And after he had ended his verses, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted!—Therefore Hasan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Hasan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Hasan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawahi, and she was surnamed Umm ed-Dawahi. And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all the troops went forth from their places; but the old woman went not forth with them. And when the army had gone,

and the places were devoid of their presence, Shawahi said to Hasan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction? Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheykhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wak-Wak, to do thee any injury.—He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blest with two sons by her, and how she took her children and flew away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God, who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wak-Wak, and the distance between us and

it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else. We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Jinn, where, by reason of the vehemence of the cries of the Jann, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any one of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wak-Wak. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wak-Wak. The extent of those seven islands is a whole year's journey to the rider who travelleth with diligence. On the bank of this river [that I have mentioned] is another mountain, called the Mountain of Wak-Wak; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wak! Wak! Extolled be the perfection of the King, the Excellent Creator!—So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor

tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Jann, Marids and Devils, and under her authority are enchanters, the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee: thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair: so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish.—Hasan therefore prayed for her, and kissed her hands and her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement; and he began to weep and wail, and recited these verses:—

From the place of the beloved a zephyr hath blown, and thou seest me, from the excess of my ecstasy, distracted.
The night of union is like a brilliant morning, and the day of separation like a black night.
Taking leave of the beloved is severely distressing, and the separation of the companion is a heavy calamity.
I will not complain of her cruelty save to her. I have not among mankind a friendly relation.
My becoming indifferent to you is impossible; for the despised censurer doth not make my heart indifferent.
O unparalleled in loveliness! my love is unparalleled. O thou whose equal existeth not! my heart existeth not.
Whosoever pretendeth that he loveth you, and dreadeth reprehension, he is reprehensible.

The old woman then gave orders to beat the drum for

departure, and the army proceeded, Hasan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it, Hasan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawahi saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires. They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Jann; and when Hasan beheld it, he feared, and repented of his having entered it with him. Then he begged aid of God (whose name be exalted!), and proceeded with them. And they escaped from the Land of the Jann, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Hasan a couch of alabaster, set with fine pearls, and jewels, and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that they pitched their tents around him, and rested a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Hasan had put over his face a litham, so that nought of him appeared save his eyes. And, lo, a company of the damsels walked near to the tent of Hasan, and,

having pulled off their outer garments, descended into the river. So Hasan kept looking at them while they washed, and they proceeded to play and divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings.[12] Thus the whole army assembled before Hasan; for the old woman gave orders to proclaim among all the troops that they should assemble before his tent, and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wak-Wak, as I am the leader of the army of damsels, and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly, he described her to her. And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hasan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Hasan; and I would that I had not known thee!—For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest daughter, who ruleth over all the Islands of Wak-Wak. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost.—And she feared for herself and for him.

When Hasan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he

recovered from his fit. He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander.—To this she replied, I conjure thee, by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee.—So thereupon Hasan hung down his head and wept violently, and he recited some verses, commencing thus:—

I said to my censurers, Do not censure me: for nought but tears were mine eyelids created.
The tears of mine eye have overflowed and inundated my cheek, and my beloved hath treated me with cruelty.

And when he had ended his verses, he wept again until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country: for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Hasan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth

and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril; for I have given thee good advice.—When Hasan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of mine eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire or my death shall overtake me!

So the heart of Hasan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed; some of them entered their palaces in the city, and some passed the night in the tents. The old woman then took Hasan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by any thing else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is

free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Nur-el-Huda. This Queen had six[13] sisters, virgins, residing with their father, the supreme King, who was ruler of the seven islands and the districts of Wak-Wak; and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Nur-el-Huda, was ruler over that city in which Hasan was, and over all its districts.

Now the old woman, when she saw Hasan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Nur-el-Huda, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to the Queen Nur-el-Huda, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to shew it to thee, in order that thou mayest aid me to accomplish what it requireth.—And what is it? said the Queen. So she acquainted her with the story of Hasan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed that no one might know him, and I conducted him into the city. Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril

and come to the Islands of Wak-Wak; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour; but love hath gained the utmost ascendancy over him.—When the Queen, however, heard her words, and understood the case of Hasan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wak-Wak, and bring them in unto me, without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hasan! She proceeded until she went in to Hasan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me!—She went on with him until she stationed him before the Queen Nur-el-Huda, and the old woman directed him on the way as to what he should say with her. And when he presented himself before Nur-el-Huda, he saw her with a litham over her face; and he kissed the ground before her, saluted her, and recited these two verses:—

May God perpetuate thy glory, with happiness, and enrich thee above others with his gifts,
And may our Lord increase thy glory and grandeur, and the Mighty aid thee against thine enemies!

Then, when he had ended his verses, the Queen commanded

the old woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hasan, the very mournful, and my city is El-Basrah; but as to my wife, I know not her name: as to my children, however, one is named Nasir, and the other is named Mansur. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Baghdad, from the palace of the Khalifeh. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And thereupon the Queen Nur-el-Huda shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hasan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children; dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them.—Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Nur-el-Huda hung down her head towards the ground and shook it for a long time; after which, she raised it, and said to him, I have compassionated thee and pitied thee, and I have determined that I will

display to thee every damsel in the city and in the districts of my island; and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hasan replied, I accept this proposal from thee, O Queen of the age. He then recited these verses:—

You have roused my desire, and remained at ease; and made my wounded eyelid to be wakeful, and slept:
And you made a vow to me that you would not be backward; but when you had enchained me, you acted perfidiously.
I loved you when a child, not knowing what was love. Then slay me not; for I complain of oppression.
Fear you not God, in slaying a lover who watcheth the stars while others are asleep?
By Allah, O my people, if I die, write ye on my tombstone, This was a slave of love.
Perhaps a man like me, whom love hath afflicted, when he seeth my grave, may give me his salutation.

And when he had ended his verses, he said, I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great!—The Queen Nur-el-Huda then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawahi herself to go down into the city and to bring every damsel therein to the Queen in her palace. The Queen proceeded to introduce the damsels to Hasan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him. But he saw not his wife among them. The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them. And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him. But when she displayed to him every one in the palace, he saw not his wife among them; and he said to the Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril

and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes and stood with the swords over his head, waiting for permission. And upon this, Shawahi advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath endured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum: therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display except thee: therefore shew him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should

shew him my face? Then she gave orders to bring him; wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Hasan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered; and when he recovered from his fit, he recited these verses:—

O zephyr that hast blown from the land of El-'Irak upon the tracts of the country of Wak-Wak!
Convey to the beloved the information, for me, that I die of the bitter taste of love.
O object of my love, be kind and propitious! My heart is dissolved by the afflictions of separation.

And when he had ended his verses, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is the most like, of all persons, to my wife. So the Queen said to the old woman, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth.—The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike. —Then Hasan wept violently, and recited these two verses:—

I behold their footsteps, and melt with desire, pouring forth my tears in the places of their abode,
And begging of Him who hath afflicted me by their separation that He will graciously vouchsafe me their return.

—after which he said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Nur-el-Huda laughed until she fell backwards and turned upon her side. She then said, O my friend, act leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Hasan replied, O mistress

of Kings, and refuge of every rich person and pauper, when I beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast, of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things), resembleth her. Then the Queen looked towards Shawahi Umm-ed-Dawahi, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate his case; and if this man be a person of generosity. so that he retain the feelings of companionship and friendship and affection, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), nought but good shall happen.

So thereupon the old woman went forth, and took Hasan, and, having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself. and to take with her a thousand brave horsemen. And the old woman Shawahi obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menar-es-Sena, her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hasan; and when thou hast

received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.—And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menar-es-Sena is his wife (but God is all-knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest.—Then the old woman kissed her hand, and returned to Hasan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul —She then bade him farewell, and departed.

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen; and she proceeded until she came to the Queen's sister. Between the city of Nur-el-Huda and that of her sister was a space of three days' journey. And when Shawahi arrived at the

city, and went up to the Queen's sister, Menar-es-Sena, she saluted her, and gave her the salutation of her sister Nur-el-Huda, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Nur-el-Huda reproved her for not visiting her. So the Queen Menar-es-Sena replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, The Queen Menar-es-Sena hath pitched her tents in that route; for she desireth to visit her sister Nur-el-Huda. And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe. The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Nur-el-Huda; the second, Nejm-es-Sabah; the third, Shems-ed-Doha; the fourth, Sheier-ed-Durr; the fifth, Kut-el-Kulub; the sixth, Sharaf-el-Benat; and the seventh, Menar-es-Sena; and she was the youngest of them, and was the wife of Hasan, and she was their sister by the father's side only. Then the old woman came and kissed the ground before Menar-es-Sena. So Menar-es-Sena said to her, Hast thou any want, O my mother? And she answered her, The Queen Nur-el-Huda, thy sister, desireth thee to change the apparel of thy two sons, and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menar-es-Sena heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed; and she ceased not to hang down her head for a long time. Then she shook her head, and, raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbed, when thou mentionedst

my children; for from the time of their birth none of the Jinn nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two.—She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Nur-el-Huda had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Nur-el-Huda. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival, embraced them, and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Hasan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of

death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words, she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the Islands of Wak-Wak, and crossed the countries of the enchanters and sorcerers, and trod the Land of the Jann and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand!—She then cried out at the old woman, who thereupon fell down through fear; and she set upon her the chamberlain and twenty memluks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the chamberlain and the memluks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hasan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of the Queen. Did I not say to thee, Return to thy country—and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to

procure, and return thou to thy country soon? But thou obeyedst me not, nor heardest my words, but actedst contrary to my advice, and chosest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise; answer the summons of this wicked, sinful, oppressive, tyrannical woman.—So Hasan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who shew mercy!—And he had despaired of life. He repaired with the twenty memluks and the chamberlain and the old woman, and they went in to the Queen with Hasan, who found his two sons Nasir and Mansur sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hasan; and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Hasan recovered from his fit, he embraced his children. Then he wept until he fainted again; and having recovered from his fit, he recited these verses:—

By your existence, my heart would be unable to endure separation
even if union were perdition!
Your phantom saith to me, We shall meet to-morrow. Shall I
live, in spite of the enemies, till the morrow?
By your existence, O my mistress, since the day of your separation,
the sweets of life have never delighted me!
If God decree my death on account of my love of you, I will die
loving you among the greatest of martyrs.
Oft doth a gazelle make my heart her pasturage; but her person,
like sleep, hath fled from mine eye.
If she deny, in the battle-field of law, the fact of her shedding my
blood, on her cheeks it beareth witness.

But when the Queen had certified herself that the little-ones were the children of Hasan, and that her sister, the lady Menar-es-Sena, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded; and she cried out in the face of Hasan, who fainted thereupon; and when he recovered from his fit, he recited these verses:—

You are distant; but to my mind you are the nearest of people: and you are absent; but in my heart you are still present.
By Allah, I have not turned from you to another; but I bear with patience the tyranny of fortune.
Nights pass and end while I still love you, and in my heart is a flame, and a raging fire.
I was one who consented not to an hour's estrangement. How then must be my case when months have passed over me?
I am jealous when a zephyr bloweth upon you. Verily I am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again in a fit; and when he recovered, he saw that they had taken him forth, dragged along upon his face. So he rose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawahi; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hasan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction; for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Jann, and the Land of the Wild Beasts, and the Islands of the Birds: therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this country, and of his

not having attended to the words of any one; and he recited some mournful verses; after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife, Menar-es-Sena, she desired to set forth on her journey on the second day after that on which the old woman set forth. While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel; and, lo, a strange bird had approached from a distant country—it was not of the birds of our country—and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come.[14] So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream;

and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her: therefore go not; but return to thy palace.—And when Menar-es-Sena heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Nur-el-Huda hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our country, and gain access to the Islands of Wak-Wak? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal;[15] and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Jann; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey; for no one hath power to tread our land.—And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the

assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages and other followers, and her wezirs; and when she arrived at the city of the Queen Nur-el-Huda, she ascended to the palace, and went in to her; and she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she wept, and, pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him.—She then lamented for herself and for her husband and for the weeping of her children, and recited these verses:—

My beloved, notwithstanding distance and cruelty, I desire you and incline to you, wherever you are,
And mine eye looketh towards your home, and my heart lamenteth that the days when you were with me are past.
How many nights have we passed without suspicion, loving one another, fidelity and kindness rejoicing us!

But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate – she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country. Moreover thou hast concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed.—Then, after that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin; and she suspended

her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him,—

There hath appeared in our country a man of the human race, and my sister, Menar-es-Sena, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee; but she revealed not aught respecting herself until that man, who is of the human race, came to us. His name is Hasan, and he hath informed us that he married her, and that she resided with him a long time; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wak-Wak. So we seized the man in our abode, and I sent to her the old woman Shawahi to bring her to me, together with her children; wherefore she fitted herself out and came. And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore feared that we should be dishonoured in the opinion of the people of our islands; and when this wicked, deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story; and it is thine to command: whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee; for probably the people of the islands will hear thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King; and when the supreme King read it, he was

violently enraged against his daughter Menar-es-Sena, and wrote to his daughter Nur-el-Huda a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life; and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menar-es-Sena, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair-cloth. They stationed her before the Queen, and she stood abject and abased; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, and recited these two verses:—

O my Lord, the enemies are attempting to destroy me, and imagine that I cannot escape from them.
I have recourse to Thee to annul what they have done! O my Lord, Thou art the refuge of the fearful, the suppliant!

And again she wept violently, until she fell down in a fit; and when she recovered, she recited some other verses.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder; and pity for her had been eradicated from her heart. So when Menar-es-Sena beheld herself in this state of abasement and contempt, she cried out and wept: but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against me, and thou hast no mercy on me, nor hast mercy on these little infants? But when she heard these words, her hardness of heart increased, and she reviled her, and said to her, O wanton! O wicked woman! may God shew no mercy to the person who sheweth mercy to thee! How can I have pity on thee, O deceitful woman?—So Menar-es-Sena, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of

it. By Allah, I have not formed an unlawful connection; but I married him legally; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on account of the excessive hardness of thy heart towards me. How is it that thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it.—And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited these two verses:—

If I have committed a crime, and done an iniquitous deed,
I repent of what hath passed, and have come to you begging pardon.

But when Nur-el-Huda heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee.—She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted.—Now when the old woman Shawahi saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her before the Queen,

who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Hasan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and, lo, on it were written these verses :—

I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom.
We will suffice thee in matters that occasion thee anxiety and sorrow.
So submit to us, and arise. We will aid thee in thine enterprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert and perilous place, without any one by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that, he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hasan interposed between them, and disengaged them,

each from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, each from the other.—Therefore when Hasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six jedids,* and the cap is worth three jedids.—They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wak-Wak with their districts, and the cap in like manner. So Hasan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Jinn, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with

* An obsolete copper coin; ten of which went to the nusf faddah.

it the ground, its Kings will humble themselves to him, and all the Jinn will be at his service.

When Hasan heard these words, he hung down his head for a while towards the ground. Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted !), and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap.—He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap ; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Hasan said to them, Will ye attend to my words, and have regard to what I shall say ? They answered him, Yes. And Hasan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod ; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hasan took a stone, and threw it with all his force, and it went out of sight. The two youths therefore hastened together after it ; and when they were at a distance, Hasan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hasan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us ? And he answered, I see him not, nor know I whether he hath

ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hasan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

Then they retraced their steps, and Hasan entered the city, wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawahi Dhat-ed-Dawahi, and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell on the floor. So Shawahi Dhat-ed-Dawahi cried out, and slapped her face; and she rose and restored what had fallen to their places, saying within herself, By Allah, I imagine not aught but that the Queen Nur-el-Huda hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her?—Then she said, I conjure thee, O devil, by the Most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Jann, and by the characters upon the seal of Suleyman the son of Da'ud (on both of whom be peace!), that thou speak to me and reply to me! So Hasan replied to her and said to her, I am not a devil: I am Hasan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee?—And she related to him all that had befallen his wife, describing to

him her present state of distress and punishment and torture; and in like manner she described to him the torture that had befallen herself; after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children. —Then the old woman wept, and discovered to Hasan what the Queen had done to her; whereupon Hasan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Wo to thee! Save thyself!—But he said, I must deliver her, and deliver my children from the Queen by force.—How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Hasan therefore shewed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my sheykh, who taught me enchantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skilfully made this rod and this cap; and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them?—He therefore told her how he took them from the two boys;

and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to thy wife and thy children, in the place in which they are, and strike the ground with the rod, and say, O servants of these names! Thereupon their servants will come up to thee; and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered; and when he saw her thus in the most evil of conditions, he heard her recite these verses :—

> There remaineth not aught save a flitting breath, and an eye whose pupil is confounded,
> And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.
> The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth!

When Hasan saw the torment and abasement and contempt that she was suffering, he wept until he fainted; and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing

their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep: her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And when Hasan heard her verses, he wept until he fainted; his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him?—Then she wept, and recited these verses:—

The country is destitute of the rising moon! O mine eye, pour forth overflowing tears!
They have gone, and how can I be patient after their departure? I swear that I have neither heart nor patience.
O ye who have departed, but whose abode is in my heart, will you, after this, O my master, return?
What harm if they return and I enjoy their society, and they feel pity for the overflowing of my tears, and my anguish?
They made mine eyes misty on the day of departure through astonishment, and the fire of my bosom is not extinguished.
I desired their remaining; but fortune opposed me with respect to them, and disappointed my desire by separation.
By Allah, O object of our love, return to us; for my tears have flowed sufficiently for your absence!

So Hasan could no longer abstain from removing the cap from his head, and his wife saw him; and when she

knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth?—And her eyes filled with tears: therefore Hasan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof and she slaughter me and slaughter thee also.—Hasan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, except God, whose name be exalted! So save thyself, and depart, and cast not thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth; how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things, and horrors and troubles, such as scarcely can one of the refractory Jinn escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places?—Hasan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hadst dominion over Jann and 'Efrits, and enchanters and tribes and 'Ons, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will

bring to pass other events after these.—So Hasan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to me except these infants? And the Queen took the whip, and proceeded to beat her with it, while Hasan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hasan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, she recited these verses :—

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;
And I vowed that if fortune should reunite us, I would never again mention our separation;
And I would say to the enviers, Die ye with regret; by Allah, I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.
O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

And when she had ended her verses, the female slaves went forth from her.

So thereupon Hasan pulled off the cap; and his wife said to him, See, O man: all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by me; and if God reunite us, I will never disobey thy command after that.—Hasan replied (and his heart pained him for her), Thou

sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee?—But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see.—Then she recited some verses, and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menar-es-Sena and her children weeping; but they saw not Hasan with them; and the female slaves wept in compassion for them, and cursed the Queen Nur-el-Huda.

Then Hasan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake?—He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hasan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return!—Upon this they despaired of escape, and Hasan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon every thing, and considered its result, except this; and now, when the day cometh upon us, they

will take us; and how shall we contrive in this case? And he recited these two verses:—

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.
Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness, there cometh gloom.

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered; and Hasan, looking towards her, recited this couplet:—

My fortune opposeth me as though I were its enemy, and every day meeteth me with calamity.
When I seek prosperity, it bringeth the reverse of it; and if one day it is bright to me, the next day it is turbid.

And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menar-es-Sena, and to thy husband Hasan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawahi Dhat-ed-Dawahi. So they said to her, Whatsoever thou shalt command us to do, we will do it. But open to us the door first; for this time is not a time for talk.—She however replied, By Allah, I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vicious woman despiseth me, and constantly tortureth me on your account: and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths that she trusted in; after which, she opened to them the door, and they went forth; and they found her

riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdi * colt. She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Nur-el-Huda, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will shew you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and his aid.—So thereupon Hasan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city, and Hasan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And, lo, the earth clove asunder, and there came forth from it seven [16] 'Efrits, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hasan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places.—So Hasan was rejoiced at their words, and at the quickness of their reply; and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings: each King of us ruleth over seven tribes of the Jinn and the Devils and the Marids: so we seven Kings rule over nine and forty tribes of all the

* The province of Nejd in Arabia was famous for its breed of horses.

races of the Jinn and the Devils and the Marids and the companies and the 'Ons, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him.—When Hasan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Hasan said to the Jinn, I desire of you that ye shew me your company and your troops and your guards. But they replied, O our master, if we shewed thee our company, we should fear for thee and for those who are with thee; for it consists of numerous troops, of various forms and makes and kinds and faces and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beast But, O our master, what dost thou desire of us at this present time?—So Hasan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Baghdad. But when they heard his words, they hung down their heads. Therefore Hasan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Suleyman the son of Da'ud (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs: so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Jinn, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hasan said to them, And what distance is between us and Baghdad? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence. And Hasan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou

hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheykh 'Abd-El-Kuddus, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten [17] days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheykh Abu-r-Ruweysh, he committed thee to Dahnash, and that 'Efrit traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheykh Abu-r-Ruweysh is of the posterity of Asaf the son of Barkhiya,* and he knoweth the Most Great Name of God. And from Baghdad to the palace of the damsels is a year's journey. So these make up the seven years.—And when Hasan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant, and abaseth every obstinate tyrant, who hath rendered every thing easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated.—He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Baghdad? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O our master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite

* By the mother's side, however, he was grandson of Iblis.

thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country.—So Hasan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet; whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and, lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hasan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Hasan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Kur'an, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an 'Efrit, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks, and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hasan looked at the 'Efrit, the 'Efrit bowed himself and kissed the ground before him, and said to him, O Hasan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of Wak-Wak. I am a Muslim, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became

acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings and the Jann, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Muslim, like as ye are Muslims.—And when Hasan heard the words of the 'Efrit, he rejoiced exceedingly, and felt sure of escape. Then looking towar ls him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God.—Accordingly the 'Efrit went before them, and they betook themselves to conversing and sporting. Their hearts had become happy, and their bosoms were dilated; and Hasan proceeded to relate to his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it; and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the 'Efrit before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hasan beheld it, paleness came upon him; and they heard alarming noises, and the old woman, looking towards Hasan, said to him, O my son, these are the troops of the Islands of Wak-Wak: they have overtaken us, and immediately will they take us in their grasp. Hasan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not nor grieve. So Hasan rejoiced at their words, and said, Ye

have done well, O lords of the Jinn and 'Efrits. This is your time.—And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them; for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hasan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Nur-el-Huda approached, with troops disposed on the right and left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the coward fled, and the Jinn cast forth from their mouths burning sparks, until the thickly-dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses, and rested upon the ground, they lighted the fires, and the seven Kings went up to Hasan, and kissed the ground before him. So he advanced to them and thanked them, and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Nur-el-Huda; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let thy soul be happy and thy bosom be dilated.—They then bade him farewell, and descended to their army, to guard it. They ceased not to light the fires until the morning rose, and diffused its light, and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wak-Wak were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They

turned their backs, and placed their reliance upon flight. The greater number of them were slain, and the Queen Nur-el-Huda was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hasan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set, by it, another couch, for the lady Menar-es-Sena, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawahi Dhat-ed-Dawahi. Then they brought forward the prisoners before Hasan, and among them the Queen Nur-el-Huda, who had her hands bound behind her, and her feet shackled. And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in El-Islam, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men.—And thereupon Hasan gave orders to slay all the captives; and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menar-es-Sena saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hasan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Jinn.—And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means; and she

humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Hasan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it.—He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister?—So Hasan said to her, It is thine to determine. Whatever thou desirest, do it.—And thereupon the Queen Menar-es-Sena gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menar-es-Sena advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Nur-el-Huda said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menar-es-Sena replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch, conversing together; and afterwards, Menar-es-Sena made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted. Hasan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which, the lady Menar-es-Sena related to her sister all that had happened to her with her husband Hasan, and all that had happened to him, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Jinn. Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured. And was all this

for thy sake, O my sister?—She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menar-es-Sena bade farewell to the old woman, having made a reconciliation between her and her sister Nur-el-Huda.

Thereupon Hasan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye.—He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hasan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Nur-el-Huda also mounted, with the old woman; and all went to their countries. Hasan with his wife journeyed to the right, and the Queen Nur-el-Huda with the old woman journeyed to the left; and Hasan ceased not to proceed with his wife and his children for the space of a whole month; after which they came in sight of a city, around which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and, lo, many horsemen advanced to them. So when Hasan saw them, he rose upon his feet, and met them; and, behold, they were the King Hasun, the lord of the Land of Camphor and the Castle of Crystal,[18] with his attendants. Thereupon Hasan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Hasan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Hasan, acquaint me with the events that have happened to thee from beginning to end. So Hasan acquainted him with all those events; and the King Hasun wondered at them, and

said to him, O my son, no one ever obtained access to the Islands of Wak-Wak and returned from them except thee, and thy case is wonderful. But praise be to God for thy safety!—Then, after that, the King arose and mounted, ordering Hasan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Hasun alighted, and Hasan and his wife and his children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Hasan then begged permission of the King Hasun that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hasan farewell, and Hasan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hasan said to his wife, See this cavern. Dost thou know it?—She answered, Yes. And he said, In it is a sheykh named Abu-r-Ruweysh, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Hasun. And he proceeded to relate to his wife the story of Abu-r-Ruweysh; and, lo, the sheykh Abu-r-Ruweysh came forth from the entrance of the cavern. So when Hasan saw him, he alighted from his courser and kissed his hands, and the sheykh Abu-r-Ruweysh saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hasan proceeded to tell the sheykh Abu-r-Ruweysh what had happened to him in the Islands of Wak-Wak; whereat the sheykh wondered extremely; and he said, O Hasan, how didst thou deliver thy wife and thy children? Hasan therefore related to him the story of the rod and the cap; and when the sheykh Abu-r-Ruweysh heard that story he wondered, and said, O Hasan, O my son, had it not been for this rod and this cap, thou couldst

not have delivered thy wife and thy children. And Hasan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheykh Abu-r-Ruweysh went forth and opened the door, and he found that the sheykh 'Abd-El-Kuddus had come, riding upon the elephant. The sheykh Abu-r-Ruweysh therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which, the sheykh Abu-r-Ruweysh said to Hasan, Relate to the sheykh 'Abd-El-Kuddus all that hath happened to thee, O Hasan. So Hasan proceeded to relate to the sheykh all that had happened to him from first to last, until he came to the story of the rod and the cap; whereupon the sheykh 'Abd-El-Kuddus said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wak-Wak, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheykh Abu-r-Ruweysh the cap. And when Hasan heard the words of the sheykh 'Abd-El-Kuddus, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheykhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wak-Wak, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap. And he raised his head, and said, Yes: I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country and they fight against me, and I shall not be able to repel them save by means of the rod and the cap.—The sheykh 'Abd-El-Kuddus, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not any thing whatever; but be of good heart and cheerful eye and dilated bosom. No harm shall befall thee.—So when

Hasan heard the words of the sheykh, bashfulness affected him, and he gave the cap to the sheykh Abu-r-Ruweysh, and said to the sheykh 'Abd-El-Kuddus, Accompany me to my country, and I will give thee the rod. And the two sheykhs rejoiced thereat exceedingly, and prepared for Hasan riches and treasures that cannot be described.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheykh 'Abd-El-Kuddus prepared himself to journey with him. And when Hasan had mounted a beast, and mounted his wife upon another, the sheykh 'Abd-El-Kuddus whistled, and, lo, a huge elephant advanced trotting from the further part of the desert, and the sheykh 'Abd-El-Kuddus took him and mounted upon him, and proceeded with Hasan and his wife and his children. But as to the sheykh Abu-r-Ruweysh, he entered the cavern. Hasan and his wife and his children, and the sheykh 'Abd-El-Kuddus, ceased not to pursue their journey, traversing the land in its length and breadth, the sheykh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hasan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God (whose name be exalted!) for this, and thanked Him for his grace and bounty, and recited these verses:—

Perhaps, in a short time, God will unite us, and we shall be encircled in each other's arms,
And I shall tell you the most wonderful of the events that have befallen me, and what I have suffered from the pain of separation,
And I shall cure mine eye by looking at you; for my heart is in a state of longing desire.
I have hidden a story for you in my mind, that I may relate it to you when we meet.
I will reproach you for the actions that have proceeded from you, with a reproach that shall end; but affection will remain.

And when he had ended his verses, he looked, and, lo, the green cupola appeared to them, and the pool, and the green palace, and the Mountain of the Clouds appeared to them in the distance. So the sheykh 'Abd-El-Kuddus said, O

Hasan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hasan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank; after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheykh 'Abd-El-Kuddus came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see, I have accomplished the affair of your brother Hasan, and aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Hasan, the youngest damsel, advanced and embraced him, and wept violently. Hasan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence, and recited these two verses:—

Mine eye hath not looked, since thy separation, at any one but thy form appeared before it:
Nor hath it closed without my seeing thee in slumber, as though thou wast dwelling between the eyelid and the eye.

And when she had finished her verses, she rejoiced exceedingly; and Hasan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story

of the rod and the cap, telling her that the sheykh Abu-r-Ruweysh and the sheykh 'Abd-El-Kuddus had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menar-es-Sena, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them. Didst thou desire by doing thus that he should die?—And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Hasan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days, he prepared himself for his journey. His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him; and Hasan, alluding to her, recited these verses:—

The relinquishment of lovers is nought but remote, and quitting one's beloved is nought but afflicting,
And cruelty and absence are nought but trouble, and the victim of love is nought but a martyr.
How tedious is the night to the enamoured, who is parted from his true love, and hath become solitary!
His tears run down upon his cheeks, and he saith, Are there yet any more tears to flow?

Then Hasan gave the sheykh 'Abd-El-Kuddus the rod, and he rejoiced in it exceedingly, and thanked Hasan for it; and after he had received it from him, he mounted, and returned to his abode.

Hasan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Hasan repaired to his country, proceeding

over the desert tract for the space of two months and ten days, until he arrived at the city of Baghdad, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, he heard her weeping, and reciting these verses:—

By Allah, O my master, cure her whom you have made sick; for her body is emaciated and her heart is broken!
If you grant her a meeting, in your generosity, the enamoured will be overwhelmed with the favours of the beloved.
I despair not of your approach; for God can effect it; and in the midst of difficulty, prosperity surroundeth one.

And when she had ended her verses, she heard her son Hasan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hasan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end; and on hearing his words, she uttered a great cry, and again fell

upon the ground in a fit, on account of the mention of the events that had happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth; but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Hasan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immoveable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

CHAPTER XXVI

[Nights 831–845]

THE STORY OF KHALIFEH THE FISHERMAN

There was, in ancient times, in the city of Baghdad, a fisherman named Khalifeh, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting; and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him.—Then, by reason of the abundant grief that affected him, he recited this couplet:—

> When fortune afflicteth thee with a calamity, prepare patience to endure it, and expand thy bosom;
> For the Lord of all creatures, in his beneficence and bounty, will cause easy circumstances to follow difficult.

He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited

some other verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced, and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then, after that, he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and, lo, in it was a one-eyed, lame ape. So Khalifeh, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this deficient fortune, and evil luck! What hath happened to me on this blessed day! But all this is by the predetermination of God, whose name be exalted!—He then took the ape, bound him with a rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Khalifeh, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God; for He will give thee thy means of subsistence. So when Khalifeh heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord. Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when, lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with henna; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Khalifeh said, Praise be to God who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou; because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver nor a piece of gold.—And he took in his hand a stick for driving cattle, and whirled it round in the air three times,

and was about to strike with it the ape, when he prayed for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest; for he will guide thee to that which thou desirest. Khalifeh therefore threw down the stick and pardoned him. He then came to the second ape, and stood by him; and the ape said to him, O Khalifeh, these words will not profit thee at all, unless thou hear what I shall say to thee; but if thou hear my words and comply with my advice, and oppose me not, I shall be the means of thy becoming rich. So Khalifeh said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Khalifeh accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy; and he ceased not to labour at it until he brought it up to the bank; and, lo, in it was another ape: but this ape was red; around his waist were blue garments, and his hands and feet were stained with henna, and his eyes adorned with kohl.

On seeing him, Khalifeh said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shewn to be fortunate by the countenance of the first ape, and the page is shewn by its superscription! This day is a day of apes; there remaineth not in the river a single fish, and we came not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes!—He then looked towards the third ape, and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Khalifeh? Khalifeh answered, No. And he replied, I am the ape of Abu-s-Sa'adat, the Jew, the money-changer. —And what dost thou for him? said Khalifeh. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Khalifeh thereupon looked towards the first ape, and said

to him, See, O unlucky, how excellent are the apes of other people: but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Abu-s-Sa'adat said to him, Leave him, O Khalifeh, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Khalifeh threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee; and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Khalifeh replied, I hear and obey. And he took the net and folded it upon his shoulder, and recited these verses:—

When my bosom is contracted, I will beg aid of my Creator, who is able to make easy every thing that is difficult;
For before the eye can close, by the grace of our Lord the captive is liberated and the broken heart made whole.
Commit then to God all thine affairs; for every discerning person knoweth his beneficence.

Then he recited also these two verses:—

Thou art the cause of men's falling into trouble, and Thou removest anxieties and the means of misfortunes.
Cause me not to covet what I cannot attain. How many who have coveted have failed to gain their wishes!

And when he had ended his verses, he advanced to the river, and cast in it the net, and waited over it a while; after which he drew it, and, lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Khalifeh saw it, he was rejoiced at it; for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Abu-s-Sa'adat the Jew; and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Khalifeh, and what wilt thou do to thine ape? Khalifeh answered him, I will inform thee, O master of all apes,

what I will do. Know that I will, before every thing else, contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire.—And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do; and by thy so doing, thy state shall be amended, if it be the will of God, whose name be exalted! Understand then what I say to thee; and it is this: that thou prepare for me also a rope, and tie me with it to a tree: then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris; and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that.—So thereupon Khalifeh arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayad, of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass, and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into the city of Baghdad; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou enterest the market of the money changers. Thou wilt find, at the upper end of the market, the shop of the Mo'allim* Abu-s-Sa'adat the Jew, the Sheykh of the money-changers, and thou wilt see him sitting upon a mattress, with a pillow behind him, and before him two chests, one for the gold and the other for the silver, and with him memluks, and black slaves, and pages. Advance to him, and put the basket before him, and say to him, O Abu-s-Sa'adat, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou shewn it to any one beside me?† And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece

* Teacher, master; a title commonly given to Christians and Jews.
† The evil eye is much dreaded upon food.

of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him: if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings? —answer him, Rise upon thy feet, and say, Bear witness, O ye who are present in the market, that I have exchanged, for the ape of Khalifeh the fisherman, my ape; and have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold.—And when he hath done with thee thus, I will every day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed, lame ape will present himself in the morning to Abu-s-Sa'adat the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee: so wilt thou become prosperous and be directed aright.—And when Khalifeh the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him.—The third ape, however, said to him, Let him go into the water, and let me go also. And Khalifeh replied, I hear and obey:—and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded, singing this mawwal: *—

Commit thine affairs to the Lord of Heaven, and thou wilt be safe;
And act kindly throughout thy life, and thou wilt not repent;
And associate not with the suspected, for thou wouldst be suspected;
And keep thy tongue from reviling, for thou wouldst be reviled.

* Or mawaliya, a short poem, usually of five lines, all rhyming except the penultimate.

He ceased not to walk on until he entered the city of Baghdad; and when he entered it, the people, knowing him, wished him good morning, and said, What hast thou with thee, O Khalifeh? But he paid no regard to any one among them until he came to the market of the money-changers, and passed the shops, as the ape directed him. Then he looked at that Jew, and saw him sitting in the shop, with the pages in attendance upon him, and he was like one of the Kings of Khurasan. When Khalifeh saw him, he knew him, and walked on until he stood before him; whereupon the Jew raised his head towards him, and knew him, and said to him, Welcome to thee, O Khalifeh! What is thine affair, and what is it that thou desirest? For if any one have spoken to thee or contended with thee, tell me, that I may go with thee to the Wali, and he will exact for thee thy due from him.—So he replied, No, by thy head, O chief of the Jews! No one hath spoken to me. But I went forth to-day from my house for thy luck, and repaired to the river, and cast my net in the Tigris, and there came up this fish.—He then opened the basket, and threw down the fish before the Jew; and when the Jew saw it, he admired it, and said, By the Pentateuch and the Ten Commandments, I was sleeping yesterday, and I saw in my sleep as though I were before a person[19] who said to me, Know, O Abu-s-Sa'adat, that I have sent to thee a beautiful present. So probably the present is this fish: without doubt it is.—Then he looked towards Khalifeh and said to him, By thy religion, hath any one seen it beside me? Khalifeh answered him, No, by Allah! By Abu-Bekr the Very Veracious, O chief of the Jews, no one beside thyself hath seen it!—And upon this the Jew looked towards one of his pages, and said to him, Come hither: take this fish, and go with it to the house, and let Sa'adeh prepare it, and fry and broil, against the time when I shall accomplish my business and come. Khalifeh also said to him, Go, O page: let the wife of the Mo'allim fry some of it and broil some of it. And the page replied, I hear and obey, O my master. And he took the fish and went with it to the house. But as to the Jew, he stretched forth his hand with a piece of gold, and offered it to Khalifeh the fisherman, saying to him,

Take this for thyself, O Khalifeh, and expend it upon thy family. . . .

When Khalifeh saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion!—and seemed as though he had not seen any thing of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule?—And when the Jew heard his words, he imagined that he was jesting with him; wherefore he handed to him two pieces of gold, in addition to the first piece. But Khalifeh said to him, Give me the fish without jesting. Dost thou know that I will sell the fish for this price?—And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Khalifeh took them in his hand, and went away with them, joyful. He proceeded to look at the gold, and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Khalifeh of Baghdad the like of what is in my possession this day!—And he ceased not to walk on until he came to the end of the market. Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Khalifeh? What dost thou desire? Wilt thou take pieces of silver in change of thy gold?—And he answered him, I desire not pieces of silver nor pieces of gold. I only desire that thou give me people's fish.—And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it.—Khalifeh answered him, I will not sell it for silver nor for gold, and I will not sell it save for Two Sayings that thou shalt utter to me. And when the Jew heard his mention of two sayings,* his eyes became

* "There is no deity but God" and "Mohammad is the Apostle of God" are commonly known as the Two Sayings.

fixed in his head, and his breathing became difficult, and he locked his teeth together, and said to him, O recrement of the Muslims, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow; mangle with blows the back of his neck, and torture him with abundant beating.—They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise. And Khalifeh rose up as though nought ailed him.

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee; for thou hast not obtained good from us on this occasion. But Khalifeh replied, Fear not for me, O Mo'allim, on account of the beating; for I can bear as much beating as ten asses. And the Jew laughed at his words, and said to him, By Allah, I conjure thee, tell me what thou desirest, and I, by my religion, will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine thou desirest of me that I should become a Muslim. Khalifeh replied, By Allah, O Jew, if thou become a Muslim, thy becoming so will not profit the Muslims nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Muslims nor will it profit the Jews.* But what I desire of thee is this: that thou rise upon thy feet, and say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Khalifeh the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune.—And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew rose immediately, and stood upon his feet, and said as Khalifeh the fisherman had told him; after which he looked towards him, and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace. So Khalifeh arose

* Because the number of the Elect is believed to be fixed.

immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and he pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fish of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish; and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he had sold fish for ten pieces of gold; and he ceased not to sell every day for ten pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed. And while he was sleeping in his chamber one night, he said to himself, O Khalifeh, verily all the people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold: so, inevitably, the Prince of the Faithful, Harun Er-Rashid, will hear of thy story from some one of the people; and probably he will be in need of wealth, and will send to thee and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold; therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me: they are not in my possession, nor have I aught thereof. And he will deliver me to the Waldi, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this: that I arise immediately, and torture myself with the whip, that I may be accustomed to beating.—And his hashish * said to him, Arise; strip thyself of thy clothes. So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he had by him. He had also a pillow of leather; and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying, Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against

* *I.e.*, his mind under the intoxication of hashish.

me: I am a poor man, a fisherman, and have not in my possession aught of worldly goods.—And the people heard Khalifeh the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night; and among those who heard him were the merchants. They therefore said, What can be the matter with this poor man, that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him.—So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth from their lodgings to the chamber of Khalifeh, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon: therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the memrak;* and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Khalifeh? What is thy story?—And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Harun Er-Rashid, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come.—And the merchants laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Khalifeh discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the chamber, the robbers will steal them; and if I put them into a kamar around my waist, probably some one will see them, and lay wait for me until I am alone, in a place devoid

* An aperture or lantern in the roof for air and light.

of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous.—He then arose immediately, and sewed for himself a pocket within the upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made; after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it; but there came not up for him any thing. He therefore removed from that place to another place, and there he cast his net; but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on the way; but still there came not up for him aught. And he said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result! So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from his hand, and stripped himself of his clothes, and, leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired; but he found not that purse; and when he despaired of it, he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes; but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray-camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory 'Efrit when let loose from Suleyman's prison.*—Such was the case of Khalifeh the fisherman.

Now the Khalifeh Harun Er-Rashid had a companion, a jeweller, named Ibn-El-Kirnas; and all the people and the merchants and the brokers and the bargain-makers knew

* The bottles of brass in which Solomon sealed them up.

that Ibn-El-Kirnas was the merchant of the Khalifeh. Nought that was sold in the city of Baghdad, of rarities and other costly things, was sold until it was shewn to him, and among these things were the memluks and the female slaves. And while that merchant, Ibn-El-Kirnas, was sitting in his shop one day, lo, the sheykh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Ibn-El-Kirnas the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age; and her name was Kut-el-Kulub. And on the following morning, the Khalifeh Harun-Er-Rashid sent to Ibn-El-Kirnas the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Khalifeh became engrossed by that slave-girl named Kut-el-Kulub, and he abandoned the lady Zubeydeh the daughter of El-Kasim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste. So this conduct was grievous to the lords of the empire; wherefore they complained thereof to the Wezir Ja'far El-Barmeki; and the Wezir waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Khalifeh said to him, O Ja'far, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Wezir Ja'far therefore replied, Know, O Prince of the Faithful, that this concubine Kut-el-Kulub hath become under thine

authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her.—And the Khalifeh said to him, Excellent is that which thou hast said, O Ja'far. Repair then with us hastily, immediately, to hunt.

Accordingly, when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Wezir Ja'far were riding upon two mules; and as they occupied each other by conversation, the troops outwent them. The heat had become oppressive to them: so Er-Rashid said, O Ja'far, violent thirst hath affected me. Then Er-Rashid cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Wezir, Dost thou see what I see? The Wezir answered him, Yes, O Prince of the Faithful: I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Wezir then said, I will go to him, and bring thee some water from him. But Er-Rashid replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Khalifeh the fisherman. Er-Rashid saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an 'Efrit, or a lion.

Er-Rashid saluted him, and he returned his salutation in a state of rage, and his breath would have kindled fires;

and Er-Rashid said to him, O man, hast thou by thee any water? Khalifeh replied, O thou, art thou blind or mad? Go to the river Tigris; for it is behind this mound.[50] So Er-Rashid went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Khalifeh the fisherman, said to him, Wherefore, O man, art thou standing here, and what is thine occupation? Khalifeh replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder?—Er-Rashid therefore said to him, It seemeth that thou art a fisherman. He replied, Yes.—Where then, said Er-Rashid, is thy jubbeh, and where is thy shemleh, and where is thy hiram,* and where are thy clothes?—Now the things that had gone from Khalifeh were like those which he mentioned to him, article agreeing with article: so when Khalifeh heard those words of the Khalifeh, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Khalifeh, said to him, O man, give me my things, and desist from sport and jesting. So the Khalifeh replied, I, by Allah, have not seen thy clothes, nor do I know them. And Er-Rashid had large cheeks, and a small mouth: wherefore Khalifeh said to him, Probably thine occupation is that of a singer, or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight.—And when the Khalifeh saw the staff in Khalifeh's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Er-Rashid a long vest of satin: so he pulled it off, and said to Khalifeh, O man, take this vest instead of thy clothes. Khalifeh therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Er-Rashid however replied, Wear it till I bring thee thine own clothes. And Khalifeh took it and put it on; but he saw it to be too long

* Shemleh, cloak or wrapper. Hiram or ihram, woollen sheet.

for him; and, having with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Er-Rashid, and said to him, By Allah, I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Khalifeh replied, My wages every month are ten pieces of gold. And upon this, Khalifeh said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then, to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff.—And Er-Rashid answered him, I consent to that. So Khalifeh said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Er-Rashid alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Khalifeh then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Er-Rashid fortified his heart, and did as Khalifeh shewed him. He cast the net in the river, and pulled it; but could not draw it up. Khalifeh therefore came to him, and pulled it with him; but they could not draw it up together. So Khalifeh said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Er-Rashid replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and, lo, it was full of all kinds of fish. Upon this, Khalifeh said to Er-Rashid, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent

fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and every thing that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not.—And the Khalifeh replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Ja'far; and when Ja'far saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and diverted thyself in it alone. And Er-Rashid, on his hearing the words of Ja'far, laughed. Then all the Barmekis kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee?—And the Khalifeh answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Khalifeh the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes,—and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be too long for him. And Ja'far said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Khalifeh said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Ja'far, I am fatigued by my fishing in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Khalifeh. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and

divide their price.—Ja'far replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Khalifeh said to him, O Ja'far, by my pure forefathers, to every one who bringeth me a fish from among those which are before Khalifeh, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful!

Accordingly the memluks went forth, repairing to the bank of the river; and while Khalifeh was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the memluks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Khalifeh said, No doubt these fish are of the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! And, lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Khalifeh. The cause of his having come later than the memluks was an impediment that occurred to him on the way. So when he came to Khalifeh, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Khalifeh the fisherman standing in the water with the fish in his hands; and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch however advanced to him, and said to him, Give me these fish, and I will give thee the price. Khalifeh the fisherman rejoined, Art thou of little sense? I will not sell them.—But the eunuch drew forth against him the mace: so thereupon Khalifeh said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not a single piece of silver. He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to morrow come thou to the palace of the Khalifeh, and say, Direct me

to the eunuch Sandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it and go thy way.

So upon this, Khalifeh said, Verily this day is blessed, and its blessing was apparent from its commencement! Then he took his net upon his shoulder, and walked on until he entered Baghdad, and he walked along the streets. The people therefore saw the garment of the Khalifeh upon him, and they continued looking at him until he entered the quarter [where he lived]. And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter: so the tailor saw Khalifeh the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Khalifeh; and he said, O Khalifeh, whence obtainedst thou this farajiyeh? Khalifeh replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become my young man, and I have remitted to him the amputation of his hand; for he stole my clothes, and gave me this cloak instead of them.—The tailor therefore knew that the Khalifeh had passed by him, while he was fishing, and had jested with him, and given him the farajiyeh. Then the fisherman went to his abode.

Now the Khalifeh Harun Er-Rashid had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Kut-el-Kulub. And when Zubeydeh heard of the slave-girl, and of the Khalifeh's devotion to her, that jealousy which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep; and she waited for the absence of the Khalifeh, and his going forth on a journey, that she might set, for Kut-el-Kulub, the snare of stratagems. Therefore when she knew that the Khalifeh had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared, among these, a China dish containing sweetmeat of the most dainty kind, in which she put some benj, infusing it therewith. She then ordered one of the eunuchs to go to

the slave-girl Kut-el-Kulub, to invite her to partake of the food of the lady Zubeydeh the daughter of El-Kasim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance.—And she replied, I hear and obey God and the lady Zubeydeh. She arose immediately, not knowing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zubeydeh, when she kissed the ground before her many times; after which she rose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of El-'Abbas and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace during the course of days and years!—Then she stood among the female slaves and the eunuchs; and thereupon the lady Zubeydeh raised her head towards her, and contemplated her beauty and loveliness; and she saw a damsel with smooth cheeks, with a bosom presenting the similitude of two pomegranates, and a brilliant countenance and shining forehead and large black eyes. Her eyelids were languishing, and her face was beauteously bright. The splendour of her countenance was like that of the rising sun; and the hair over her forehead, like the darkness of night; and her odour, like the fragrance diffused by musk; and her beauty, like charming flowers; and her forehead, like the moon; and her figure, like the waving branch. She was like the full moon shining in the dark night, and her eyes were amorous, and her eyebrows were arched, and her lips were as though they were formed of coral. She amazed by her beauty every one who beheld her, and enchanted with her eye every one who saw her. Glory be to Him who created her and perfected her and completed her! She was like her of whom the poet hath said,—

When she is incensed, thou seest men slain; and when she is pleased, their souls return.
She hath eyes the glances of which are enchanting: with them she killeth and reanimateth whom she will.

She captivateth all creatures with her eyes; and it seemeth as though they were her slaves.

The lady Zubeydeh said to her, A friendly and free and an ample welcome to thee, O Kut-el-Kulub! Sit, that thou mayest amuse us with thy performances and the excellence of thine art.—So she replied, I hear and obey. And she sat, and, putting forth her hand, she took the tambourine; and after that, the shebbabeh;* and next, the lute; and she played fourteen times, and sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zubeydeh almost became enamoured of her, and said within herself, The son of my uncle, Er-Reshid, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zubeydeh, and sat down; and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the benj. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady Zubeydeh said to the female slaves, Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoever should say that she was living, that person's head should be struck off.—And, lo, the Khalifeh then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him: and the lady Zubeydeh had charged him that, if the Khalifeh should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Kut-el-Kulub hath been choked with food, and hath died.—Upon this, the Khalifeh said, May God not rejoice thee with good

* A kind of flageolet, made of reed.

tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it; and he said, Where is her tomb? They therefore conducted him thither, and shewed him the tomb that had been made for deception, saying to him, This is her tomb. And when he saw it, he cried out, and embraced the tomb, and wept, and recited some verses. He wept for her violently, and remained there some time; after which he arose and quitted the tomb, in a state of the utmost grief. So the lady Zubeydeh knew that her stratagem had been accomplished, and she said to the eunuch, Bring the chest. He therefore brought it before her; and she caused the damsel to be brought, and put her in it, and said to the eunuch, Endeavour to sell the chest, make it a condition with the purchaser that he shall purchase it locked: then give its price in alms. And the eunuch took it and went forth from her, and complied with her command.

But as to Khalifeh the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Khalifeh. He then went forth from his abode to repair to the palace of the Khalifeh; and when he arrived at it, he found the memluks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and, lo, the eunuch who took from him the fish was sitting there, with the memluks in attendance upon him. And one of the memluks called out to him; whereupon the eunuch looked towards him, to see who he was; and, behold, he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognized his person with certainty, he said to him, Thou hast not failed in thy duty, O Shukeyr! Thus are persons of fidelity!—And the eunuch, on hearing his words, laughed at him, and replied, By Allah, thou hast spoken truth, O fisherman! Then the eunuch Sandal desired to give him something, and put his hand to his pocket. But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and, lo, the Wezir Ja'far El-Barmeki was coming forth from the Khalifeh.

Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Khalifeh the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Shukeyr, let me go! And the eunuch heard him, but was ashamed to return him a reply, on account of the presence of the Wezir Ja'far. He continued to converse with the Wezir, and so to divert himself from attending to the fisherman. So Khalifeh said, O delayer of the payment of thy debt, may God disgrace every sulky person, and every one who taketh the goods of others and acteth sulkily to them! I place myself under thy protection, O my master Kerish-en-Nukhal, begging thee to give me what is my due, that I may go!

The eunuch heard him; but he was abashed at Ja'far; and Ja'far also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Wezir? The Wezir Ja'far answered, By Allah, I do not know him! And how (he added) should I know this man when I have not seen him before the present time?—So the eunuch replied, O our lord, this is the fisherman whose fish we seized from the bank of the Tigris. I got not any, and was ashamed to return to the Prince of the Faithful without aught, all the memluks having taken. But when I came to him, I found him standing in the midst of the river, supplicating God, and having with him four fish. I therefore said to him, Give me what thou hast with thee, and receive their price. And when he gave me the fish, I put my hand into my pocket, desiring to give him something; but found not in it aught: wherefore I said to him, Come to me in the palace, and I will give thee something by means of which thou mayest seek aid against thy poverty. Accordingly he came to me this day, and I put forth my hand with the desire of

giving him something, and thou camest: so I arose to wait upon thee, and was diverted by thee from attending to him, and the case became tedious to him. This is his story, and this is the reason of his standing here.—And when the Wezir heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him, O chief of the eunuchs? —He answered, No. And Ja'far said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Khalifeh hath risen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Khalifeh respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Kut-el-Kulub, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that.— The eunuch therefore replied, O my lord, do what thou desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Wezir Ja'far then went to the Khalifeh, and the eunuch commanded the memluks that they should not quit the fisherman. So thereupon Khalifeh the fisherman said, How excellent is thy beneficence, O Shukeyr! The demander hath become demanded; for I came to demand my money, and they have imprisoned me for the arrears!—And when Ja'far went in to the Khalifeh, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses; and Ja'far, standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion, and descendant of the uncle of the Chief of Apostles—may God bless and save him and all his family!—The Khalifeh therefore raised his head, and replied, And on thee be peace, and the mercy of God, and his blessings! And Ja'far said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained? The Khalifeh replied,

And when was restraint as to speech put upon thee? Thou, being the chief of the Wezirs, shalt speak what thou wilt.—So the Wezir Ja'far said to him, I went forth, O our lord, from before thee, desiring to repair to my house, and I saw thy master and thy teacher and thy partner, Khalifeh the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying, Extolled be the perfection of God! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me; and this is not consistent with the condition of partnership nor the condition of teachers.—Therefore if thou desire to be a partner, no harm: but if not, inform him, that he may take some other than thyself as partner.—And when the Khalifeh heard his words, he smiled, and the contraction of the bosom that he suffered ceased; and he said to Ja'far, By my life I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Ja'far answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Khalifeh said, O Ja'far, by Allah, I will assuredly endeavour to accomplish that which is his due; and if God send him, by my means, misery, he obtaineth it; and if He send him, by my means, prosperity, he obtaineth it. Then the Khalifeh took a piece of paper, and cut it in pieces, and said, O Ja'far, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold; and the posts of Wali and Emirs, from the least office to that of Wezir;[21] and twenty kinds of punishment, from the slightest chastisement to slaughter. And Ja'far replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Khalifeh commanded him; and after that, the Khalifeh said, O Ja'far, I swear by my pure forefathers, and my connection by lineage with Hamzeh and 'Akil,* that I desire to cause Khalifeh the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know except me and thee; and whatever is written upon it, I will give him possession thereof: even if upon it be written the office of Wezir, I will make

* Hamzeh and 'Akil, brother and nephew respectively of El-'Abbas, from whom the 'Abbasi Khalifehs descended.

him possessor of it; and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Ja'far, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction, and I shall be the cause. But the Khalifeh hath sworn: so it only remaineth for him to enter; and nought will happen but what God desireth.—He then went to Khalifeh the fisherman, and laid hold of his hand, desiring to enter with him; and upon this, the reason of Khalifeh fled from his head, and he said within himself, How have I trifled, that I have come to this ill-omened slave Shukeyr, and he hath brought me into the company of Kerish-en-Nukhal! Ja'far ceased not to proceed with him, the memluks being behind him and before him, and Khalifeh saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing?—Ja'far still went on with him until he had passed through seven antechambers, when he said to Khalifeh, Wo to thee, O fisherman! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion.—Then he raised the grand curtain, and the eye of Khalifeh the fisherman fell upon the Khalifeh, who was sitting upon his couch, with the lords of the empire standing in attendance upon him; and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper! It is not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the memluks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone. All this was occasioned by thee; for if thou hadst come with the great baskets, quickly, we should have sold of them for a hundred pieces of gold. But I came to demand my due, and they imprisoned me. And who imprisoned thee also in this place?—And the Khalifeh smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers. So Khalifeh the fisherman said to the Prince of

the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astrologer. But when a man's trades become many, his poverty becometh great.—Upon this, Ja'far said, Take the paper speedily, without talking, and do as the Prince of the Faithful hath commanded thee. Accordingly Khalifeh the fisherman advanced, and put forth his hand, and said, Far be it from me that this piper should be again my young man, and fish with me! He then took the paper, and handed it to the Khalifeh, and said, O piper, what hath proved to be written upon it as my lot? Conceal not of it aught.—The Khalifeh therefore took it and handed it to the Wezir Ja'far, saying to him, Read what is upon it. And Ja'far looked at it, and said, There is no strength nor power but in God, the High, the Great! So the Khalifeh said, Good news, O Ja'far! What hast thou seen upon it?—He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall receive a hundred blows with a staff. And thereupon the Khalifeh commanded that he should have a hundred blows with a staff inflicted upon him; and they complied with his command; and when they had done so, Khalifeh arose, saying, Accursed be this game, O Kerish-en-Nukhal! Are imprisonment and beating among the conditions of the game?

Upon this, Ja'far said, O Prince of the Faithful, this poor man hath come to the great river, and how shall he return thirsty? We hope that by the beneficence of the Prince of the Faithful he may be allowed to take for himself another paper, and perhaps there may prove to be written upon it as his lot something good, so that he may return with it, to have recourse to it for aid against his poverty.—The Khalifeh replied, By Allah, O Ja'far, if he take a paper, and slaughter prove to be the lot written for him upon it, I will assuredly slay him, and thou wilt be the cause. Ja'far rejoined, If he die, he will be at rest. And upon this, Khalifeh the fisherman said to him, May God not rejoice thee with good tidings! Have I made Baghdad strait unto you, that ye seek my slaughter?—But Ja'far replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and

took a paper, and gave it to Ja'far, who took it from him, and read it, and was silent. The Khalifeh therefore said to him, Why art thou silent, O son of Yahya? He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall not be given any thing. And the Khalifeh said, There is no good fortune for him to obtain from us. Tell him to depart from before my face.—But Ja'far said, By thy pure forefathers, let him take the third! Perhaps good fortune may betide him by it.—And the Khalifeh replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper; and, lo, on it was written, The fisherman shall be given a piece of gold. Ja'far therefore said to Khalifeh, I sought for thee prosperity; but God would not that aught should fall to thy lot save this piece of gold. Khalifeh replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy!—And the Khalifeh laughed at him.

Ja'far then took the hand of Khalifeh, and went forth with him; and when he came to the gate, Sandal the eunuch saw him, and said to him, Come hither, O fisherman! Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee.—And Khalifeh replied, By Allah, thou hast spoken truth, O Shukeyr! And dost thou desire to share with me, O black-skinned, when I have had a hundred blows with a staff and received one piece of gold? Thou art absolved of reponsibility with respect to it.—Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth: he therefore went towards him, and called out to the pages, Bring him back! Accordingly they brought him back; and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and, lo, in it were a hundred pieces of gold; and he said, O fisherman, take this gold as the price of thy fish, and go thy way. So thereupon, Khalifeh the fisherman rejoiced.

He took the hundred pieces of gold, and the Khalifeh's

piece of gold, and went forth; and he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Khalifeh the fisherman passed through the market for female slaves; and he saw a large ring of persons, comprising many people; upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others; and the merchants said, Make room for the nakhudah * Zuleyt! So they made room for him; and Khalifeh looked, and, lo, there was a sheykh upon his feet, and before him was a chest, upon which was sitting a eunuch; and the sheykh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zubeydeh the daughter of El-Kasim, the wife of the Prince of the Faithful, Er-Rashid? At what sum shall it be announced for you? May God bless you!—Upon this, one of the merchants said, By Allah, this is a hazarding; but I will say something for which I shall not be blameable. Be it mine for twenty pieces of gold.—Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold; when the crier said, Have ye any addition to make, O merchants? And Khalifeh the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Khalifeh, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Khalifeh for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the gold.—Khalifeh therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zubeydeh with that which he had done; whereat she rejoiced. Khalifeh the fisherman took the chest upon his shoulder; but he could not carry it so, on account of the greatness of its weight; wherefore he carried it upon

* Ship-master.

his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest! Then he opened the door of his abode, and laboured to remove the chest until he had brought it into his abode; after which he laboured to open it; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest? I must break it, and see what is in it.—And he applied himself to open the lock; but could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep; but found not a place in which to sleep, for the chest was just of the size of the chamber in length and breadth. He therefore got upon it, and slept on it; and after he had remained a while, something moved; whereupon Khalifeh was frightened, and sleep fled from him, and his reason also took flight. He arose and said, It seemeth that there are Jinn in it. Praise be to God who caused me not to open it! For if I had opened it, they would have come upon me in the dark and destroyed me, and no good would have betided me from them.—Then he returned and lay down again; and, lo, the chest moved a second time, more than the first time. Khalifeh therefore arose and stood up, and said, This is another time; but it is alarming! And he hastened to get a lamp; but found it not, and he had not aught wherewith to buy a lamp. So he went forth from the house, and called out, O people of the quarter! And most of the people of the quarter were sleeping; and they awoke at his cry, and said, What aileth thee, O Khalifeh? He answered, Come to me with a lamp; for the Jinn have come forth upon me! They therefore laughed at him, and gave him a lamp, and he took it and went with it into his abode. He then beat the lock of the chest with a stone, and broke it, and opened the chest; and, lo, he beheld a damsel like a huriyeh, lying in the chest. She had been stupified with benj, and having then vomited the benj, and recovered her senses, she opened her eyes, and became sensible of her confinement, and moved. So when Khalifeh saw her, he rose to her, and said, By Allah,

O my mistress, whence art thou? And she opened her eyes, and said, Bring me Yasemin and Narjis. Khalifeh replied, There is nothing here but temer-henna. And upon this she recovered her consciousness, and, seeing Khalifeh, she said to him, What art thou? Then she said, And where am I? He answered her, Thou art in my house. She said, Am I not in the palace of the Khalifeh Harun Er-Rashid? He replied, What is Er-Rashid, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep.—And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Khalifeh. And how is it (he added) that my star hath become fortunate, when I know that my star was not so?—And she laughed and said, Cease to trouble me with these words. Hast thou any thing to be eaten?—He answered, By Allah, I have not even any thing to be drunk; and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt. —And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat; for I am hungry.

Khalifeh therefore arose and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping: so they awoke and said, What aileth thee, O Khalifeh? He answered, O my neighbours, I am hungry, and I have not any thing for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Khalifeh therefore said, I will fill for thee this jar. And he took the jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What

is thy misfortune this night, O Khalifeh? And he answered them, Ye gave me, and I have eaten; but I am thirsty: therefore give me to drink. And this one came down to him with a mug, and this with a ewer, and this with a water-bottle; and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied, True: there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If thou know me not, I will acquaint thee with myself. I am Kut-el-Kulub, the slave-girl of the Khalifeh Harun Er-Rashid. The lady Zubeydeh hath become jealous of me, and stupified me with benj, and put me into this chest.—Then she said, Praise be to God that this easy event happened, and that another event happened not! But this happened not to me save for the sake of thy good fortune; for thou wilt undoubtedly receive from the Khalifeh Er-Rashid a large sum of money, that will be the cause of thy becoming rich. —Upon this, Khalifeh said to her, Is not he Er-Rashid in whose palace I was imprisoned? She answered, Yes. And he said, By Allah, I have not beheld any one more avaricious than he, that piper of little goodness and intellect! For he caused me to receive, yesterday, a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner; and he acted perfidiously to me.—So she said to him, Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this; for if so, thou wilt attain thy desire. And when he heard her words, he was as though he had been sleeping, and awoke; and God removed the veil from his judgment, for the sake of his good fortune; wherefore he replied, On the head and the eye. Then he said to her, In the name of Allah, sleep.

Accordingly she arose, and laid herself down and slept, and he slept at a distance from her until the morning; and when she arose in the morning, she demanded of him an inkhorn and a piece of paper. So he brought them to her; and she wrote to the merchant who was the companion of the Khalifeh, acquainting him with her case, and the events that had happened to her; that she was in the abode of

Khalifeh the fisherman, and that he had purchased her. Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Ibn-El-Kirnas the jeweller, and give him this paper without speaking. Khalifeh therefore replied, I hear and obey. He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Ibn-El-Kirnas. So they directed him to it, and he came to him and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took; but he read it not, imagining that he was a pauper, who desired of him an alms; wherefore he said to one of his pages, Give him half a piece of silver. So Khalifeh said to him, I have no need of alms; but read thou the paper. He therefore took the paper and read it, and he understood its contents; and when he knew what it contained, he kissed it, and put it on his head, and, rising, he said to Khalifeh, O my brother, where is thy house? Khalifeh said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl?—He answered him, No: but I will buy for thee something that thou shalt eat with her. So thereupon Khalifeh replied, My abode is in such a quarter. And the jeweller said to him, Thou hast done well. May God not give thee health, O unfortunate!—Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Mohsin the money-changer, and say to him, O Mohsin, give this person a thousand pieces of gold,—and return ye with him to me speedily.—Accordingly the two slaves went with Khalifeh to the shop of the money-changer, and said to him, O Mohsin, give this man a thousand pieces of gold. He therefore gave him them, and Khalifeh took them, and returned with the two slaves to the shop of their master; whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the memluks and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Khalifeh, In the name of Allah, mount this mule. But Khalifeh replied, I will not mount. By Allah, I fear that she would throw me.—The merchant Ibn-El-Kirnas, however, said to

him, By Allah, thou must mount. So Khalifeh advanced to mount her, and he mounted her back-foremost, and laid hold of her tail, and cried out; whereupon she threw him on the ground, and the people laughed at him; and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Ibn-El-Kirnas left Khalifeh in the market, and went to the Prince of the Faithful, and gave him information of the damsel; after which he returned, and removed her to his own house. And Khalifeh went to his house to see the damsel, and beheld the people of the quarter assembled, and saying, Verily Khalifeh is to-day altogether terrified![22] Whence can this damsel have come into his possession?—And one of them said, This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented himself save because he knew his crime.—And while they were talking, lo, Khalifeh approached them; and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee?—He answered, No, by Allah. And they said, Just now some memluks came and took thy slave-girl, and they sought thee, but found thee not. So Khalifeh said, How did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Khalifeh paid no regard to them; but returned running to the shop of Ibn-El-Kirnas; and he saw him riding, and said to him, By Allah, it is not right in thee; for thou divertedst my attention, and sentest thy memluks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent! Then he took him and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold, surrounded by ten slave-girls resembling moons. And when Ibn-El-Kirnas saw her, he kissed the ground before her; and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Khalifeh from its beginning to its end; whereupon she laughed, and said, Blame him not; for he is a man of the vulgar class. Then she said, And

these thousand pieces of gold besides are a present from me to him; and if it be the will of God (whose name be exalted!), he shall receive from the Khalifeh what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Khalifeh advanced, demanding Kut-el-Kulub; for the Khalifeh knew that she was in the house of Ibn-El-Kirnas, and when he knew that, he could not endure her absence, wherefore he gave orders to bring her. And when she went to him, she took Khalifeh with her. She went on until she approached the Khalifeh; and on her coming to him, she kissed the ground before him; and he rose to her and saluted her and welcomed her, and asked her how had been her state with him who had purchased her. So she answered him, He is a man named Khalifeh the fisherman, and here he is, standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Khalifeh said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the ground before the Khalifeh, and prayed for the continuance of his glory and blessings; and the Khalifeh wondered at him, and laughed at him, and asked him how he had conducted himself to Kut-el-Kulub. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Khalifeh laughed at him. He told him the story of the eunuch, and what happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Khalifeh. He told him also of his entering the market, and his buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end. And the Khalifeh laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent. And after that, the Khalifeh gave orders to present him with

fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Khalifehs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the Kings of that age. And the Khalifeh was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zubeydeh, the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime; and she recited these verses:—

I long to experience your former approbation, that I may quench the fire of my grief and sorrow.
O my lord, have pity for the excess of my passion; for this that I have suffered from you is sufficient!
My patience hath failed since your estrangement, O my beloved, and what was bright in my life you have rendered turbid.
I shall live if you fulfil the vows that you made me; and if you grant me not fulfilment, I shall die.
Suppose I have committed a crime: forgive it. For, by Allah, how sweet is the beloved when he pardoneth!

Therefore when the letter of the lady Zubeydeh came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the Very Forgiving, the Merciful.* And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past; whereupon she experienced great joy.

The Khalifeh then assigned Khalifeh a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the Khalifeh, great dignity and high rank, and honour and respect. Khalifeh kissed the ground before the Prince of the Faithful on his going forth, and went forth

* Kur'an, xxxix, 54.

walking with stately gait; and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich; and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Khalifeh put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch; but the eunuch said to him, Take thy wealth. May God bless thee in it!—And he wondered at his generosity, and the liberality of his mind, considering his late poverty. Khalifeh then went forth from the eunuch, riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the Khan, the people diverting themselves with gazing at him, and wondering at the glory that had betided him; and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfection be extolled, and whose name be exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Khalifeh Harun Er-Rashid, being well received by him, and Er-Rashid used to cover him with his benefits and munificence. So Khalifeh ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth

and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him to whom belong glory and permanence. and who is living, everlasting, who will never die![23]

ANECDOTE

[NIGHTS 896–899]

ANECDOTE OF A MAN OF BAGHDAD AND HIS SLAVE-GIRL

THERE was, in ancient times, a man in Baghdad, of the sons of the people of affluence, who inherited from his father abundant wealth, and he was enamoured of a slave-girl ; wherefore he purchased her. She loved him as he loved her ; and he ceased not to expend upon her until all his wealth passed away, and there remained not of it aught. He sought for some means of subsistence, but could not obtain it. And this young man, in the days of his riches, used to attend the assemblies of the scientific on account of his art in singing, in which he attained the utmost excellence ; and he asked advice of one of his brethren, who said to him, I know not any occupation for thee better than thy singing with thy slave-girl ; for by so doing thou wilt obtain much money, and eat and drink. But he and the damsel disliked that ; and his slave-girl said to him, I have devised for thee a plan. And what, said he, is it ? She answered, Thou shalt sell me, and we shall be delivered from this difficulty, I and thou ; and I shall be in affluence, for none will buy such a one as myself but a person of affluence, and thus I may be a means of my return to thee.

He therefore took her forth to the market, and the first person who saw her was a Hashimi,* of the people of El-Basrah, who was a well-bred man, polite, generous of soul ; and he bought her for one thousand and five hundred pieces of gold.—But, says the young man, the owner of the slave-girl, when I had received the price, I repented and wept, I and the damsel, and I requested the cancelling of the sale. The Hashimi, however, would not consent. So I put the pieces of gold into the purse, and I knew not whither to go ; for my house was rendered desolate by her absence ; and I wept and slapped myself and wailed as I had never done before. I entered one of the mosques, and sat weeping in it ; and I was so stupified that I became unconscious ; and I slept, having put the purse beneath my head as a pillow. But I was not aware of it when a man pulled it from beneath my head, and departed with rapid pace. Then I awoke, alarmed and terrified, and

* A descendant of Hashim, the Prophet's great-grandfather, from whom also descended the 'Abbasi Khalifehs. The Hashimis in general were famous for their generosity.

found not the purse. I therefore rose to run after him ; and, lo, my feet were tied by a rope : so I fell upon my face ; and I proceeded to weep and to slap myself, saying to myself, Thy soul hath quitted thee, and thy wealth is lost !

My affliction was excessive ; and I came to the Tigris, put my garment over my face, and cast myself into the river. But the persons present, perceiving me, said, Verily this is on account of a great trouble that hath befallen him !—and they cast themselves after me, and took me forth, and asked me respecting my case. I therefore informed them of the events that had befallen me, and they grieved thereat. Then a sheykh from among them came to me, and said, Thy wealth hath gone, and how would'st thou be the cause of the loss of thy soul, and become one of the people of the fire ? Arise, and accompany me, that I may see thine abode.—And I did so ; and when we came to my abode, he sat with me a while, until my feelings had become tranquil, and I thanked him for that. He then departed ; and when he went forth from me, I was at the point of slaying myself ; but I remembered the world to come, and the fire ; and I went forth from my house, fleeing to one of my friends, and informed him of the events that had befallen me ; whereupon he wept in compassion for me, and gave me fifty pieces of gold, saying, Accept my advice, and go forth immediately from Baghdad, and make use of this money for thy maintenance until thy heart shall be diverted from the love of her, and thou shalt cease to care for her. Thou art of the sons of the secretaries and writers, and thy hand-writing is excellent, and thy polite attainments are surpassing : seek then whom thou wilt of the intendants, and throw thyself upon his generosity. Perhaps God will reunite thee with thy slave-girl.—And I attended to his advice. My resolution had become strengthened, and somewhat of my trouble of mind had quitted me ; and I determined that I would repair to the province of Wasit ; for I had in it relations.

Accordingly I went forth to the bank of the river, and I saw a moored vessel, the crew of which were transporting to it goods and costly stuffs : so I asked them to take me with them ; but they replied, This vessel belongeth to a Hashimi. We cannot take thee in this garb. —I however excited their desire for recompense ; and thereupon they said, If it must be so, pull off these costly clothes that are upon thee, and put on the clothes of the sailors, and sit with us as though thou wert one of us. I therefore returned, and bought some sailors' clothes, and put them on, and came again to the vessel, which was going to El-Basrah. I embarked with the crew ; and but a little while had elapsed when I saw my slave-girl herself, attended by two slave-girls to serve her. So the rage that I suffered became appeased, and I said within myself, Now I shall see her, and hear her singing, until we arrive at El-Basrah. And very soon came the Hashimi, riding, and with him a party of people ; and they embarked in that vessel. I proceeded down the river with them, and he caused the food to be brought forth, and ate with the damsel, while the rest ate in the midst of the vessel. The Hashimi then said to the damsel, How long shall continue this abstaining from singing, and this constant mourning and weeping ? Thou art not the first who hath become separated from the object of

love.—So I knew what she felt with respect to her love of me. Then he put a curtain before the damsel at the side of the vessel, and, having called those who were by me, he sat with them, outside the curtain; and I asked respecting them, and, lo, they were his brothers. He caused the servants to bring out to them what they required of wine and dried fruits, and they ceased not to urge the damsel to sing until she called for the lute, and tuned it, and began to sing; and she sang these two verses:—

The company went away with my beloved at night, and forebore not from going with the desire of my heart;
And in the heart of the enamoured, since their camels departed, a fire like that of the ghada hath raged.

Then weeping overpowered her, and she threw down the lute and ceased from singing. So the party were troubled, and I fell down in a fit, and the people thought that I had become possessed; wherefore one of them began to recite some words [of exorcism] in my ear; and they ceased not to sooth the damsel, and to beg her to sing, until she tuned the lute again, and began to sing; and she sang this couplet:—

I stood and bewailed travellers who had departed. They are in my heart though they have gone far away.
And I stood by the ruins, asking respecting them; and the house was desolate, and the abodes were uninhabited.

She then fell down in a fit, and a lamentation arose from the people. I, also, cried out, and fell down senseless; and the sailors were alarmed at me; and one of the pages of the Hashimi said, How is it that ye have conveyed with you this madman? One of them therefore said to the others, When ye have arrived at one of the villages, turn him out, and rid us of him.

So great trouble affected me thereat, and painful torment of mind; but I hardened myself to the utmost, and said within myself, I have no resource by which to save myself from their hands except my informing her of my situation in the vessel, that she may not allow my going out. We then proceeded until we came near to a cultivated tract; whereupon the master of the vessel said, Go ye up with us to the bank. Accordingly the party landed; and it was even-tide. I therefore arose and went behind the curtain, took the lute, and played several different airs, one after another, and I played an air that she had learned of me: then I returned to my place in the vessel. And after that, the people descended from the bank, and returned to their places in the vessel; and the moon shone upon the shore and the river: so the Hashimi said to the damsel, By Allah, I conjure thee that thou trouble not our life. She therefore took the lute, and touched it with her hand, and uttered a groan, whereat they imagined that her soul had quitted her. Then she said, By Allah, my master is with us in this vessel! The Hashimi replied, By Allah, were he with us, I would not debar him from our society; for perhaps he might alleviate thy sorrow, and we should enjoy thy singing; but his being in the vessel is a thing far from truth. Upon

this she said, I cannot strike the lute and play over different airs when my master is with us. The Hashimi said, We will ask the sailors. And she replied, Do so. He therefore asked them, and said, Have ye taken any one with you as a passenger? And they answered, No:—and I feared that the inquiry would stop: so I laughed, and said, Yes; I was her master, and I taught her when I was her lord. And she said, By Allah, this is the speech of my lord! Therefore the pages came to me and took me to the Hashimi; and when he saw me, he knew me, and he said, Wo to thee! What is this condition in which thou art, and what hath befallen thee that thou hast become in this state?—So I related to him the events of my case, and wept, and the wailing of the damsel was loud from behind the curtain, and the Hashimi also wept, he and his brothers, with a violent weeping, in pity for me.

He then said, By Allah, I have not drawn near to this damsel, nor have I heard her sing, to this day! I am a man on whom God hath bestowed ample wealth, and I only came to Baghdad to hear singing, and to demand my pensions of the Prince of the Faithful. I had attained both objects; and when I desired to return to my home, I said within myself, I will hear somewhat [more] of the singing of Baghdad. I therefore purchased this damsel, and I knew not that ye were in this state. So I call God to witness that, when I arrive at El-Basrah, I will emancipate this damsel, and marry thee to her, and I will grant you allowances sufficient for you, and more; but on the condition that, when I desire to hear her sing, a curtain shall be suspended for her, and she shall sing behind the curtain; and thou shalt be of the number of my brethren and my boon-companions.—So I rejoiced thereat. Then the Hashimi put his head within the curtain, and said to her, Will that content thee? And she betook herself to praying for him and thanking him. He then called for a page belonging to him, and said to him, Take the hand of this young man, pull off his clothes, and dress him in costly apparel, and perfume him with incense, and bring him to us. Accordingly the page took me, did with me as his master had ordered him, and brought me to him; and he put before me wine, like as he had put before them. The damsel then began to sing with the sweetest modulations, singing these verses:—

They reproached me for having shed my tears when the beloved came to bid farewell.
They have not experienced the taste of separation, nor the fire of sorrow that burneth my bosom.
Only the afflicted knoweth what is love; he whose heart is lost amid those dwellings.

—And the party were moved thereby with exceeding delight; and the joy of the young man so increased thereat that he took the lute from the damsel, played with it the sweetest modulations, and sang these verses:—

If thou ask a favour, ask it of the generous, who hath known, unceasingly, riches and opulence;
For asking of the generous is productive of honour, and asking of the base is productive of disgrace.

When abasement is a thing not to be avoided, meet with it by asking of the great.
Thine honouring the great is no abasement of thyself: it is only abasement to honour the little.

And the people (says the young man) rejoiced in me; their joy was excessive, and they ceased not to be in a state of joy and happiness, I singing a while, and the damsel a while, until we arrived at one of the ports.

The vessel moored there, and all who were in it went up on shore. I, also, went up; and I was intoxicated: so I sat, and sleep overcame me, and I slept; and the passengers returned to the vessel, which proceeded down the river with them, they not knowing of my absence; for they were likewise intoxicated; and I had given the money for my maintenance to the damsel, and there remained not with me aught. They arrived at El-Basrah; and I awoke not save by reason of the heat of the sun: and thereupon I arose and looked; but saw not any one; and I had forgotten to ask the Hashimi his name, and where was his house at El-Basrah, and how he was known. I therefore became perplexed, and it seemed as though the state of joy in which I had been at finding the damsel had been a dream. I ceased not to remain in a state of perplexity until a great vessel passed by me, and I embarked in it and entered El-Basrah. I knew not in it any one, nor knew I the house of the Hashimi; and I came to a grocer, procured from him an inkhorn and a piece of paper, and sat writing; and he admired my hand-writing, and, seeing my dress to be dirty, asked me respecting my case. So I informed him that I was a stranger, a poor man; whereupon he said, Wilt thou reside with me, and receive every day half a piece of silver, and thy food and thy clothing, and manage for me the accounts of my shop? And I answered him, Yes:—and I resided with him, managed his affairs, and regulated for him his income and expenditure; and when a month had expired, the man saw his income to be increased, and his expenditure diminished. He therefore thanked me for that, and assigned me every day a piece of silver, until the year had passed, when he proposed to me that I should marry his daughter, and that he should make me his partner in the shop. And I gave him my assent thereto, took my wife, and kept to the shop. But I was broken in spirit and heart, with an aspect of grief. And the grocer used to drink, and invite me to do so; but I refused on account of my grief.

I remained in that state for a period of two years; and while I was in the shop, lo, there was a company having with them food and drink, and I asked the grocer respecting the matter, and he said, This is the day of the men of pleasure, when the people of mirth and sport, and the young men of affluence, go forth to the bank of the river, to eat and drink among the trees on the river of El-Ubulleh. And thereupon my soul invited me to divert myself with the sight of this thing, and I said within myself, Perhaps, when I see these people, I shall meet her whom I love. So I said to the grocer that I desired to do that; and he replied, Go forth with them as thou desirest. He then prepared for me some food and wine, and I proceeded until I came to the river of

El-Ubulleh ; but, lo, the people were departing. I therefore desired to depart with them ; and, behold, there was the captain of the vessel in which were the Hashimi and the damsel, he himself ; and he was proceeding along the river of El-Ubulleh. So I cried out to him and his party ; and he and those who were with him knew me, and they took me in among them, and said to me, Art thou living? And they embraced me, and asked me respecting my story ; wherefore I acquainted them with it ; and they said to me, We imagined that intoxication had overpowered thee, and that thou wast drowned. I then asked them respecting the state of the damsel, and they replied, When she knew of thy being lost, she rent her clothes, and burned the lute, and betook herself to slapping and wailing ; and when we returned with the Hashimi to El-Basrah, we said to her, Abstain from this weeping and mourning. But she replied, I will put on black apparel, and make me a tomb in the side of this house, and I will remain by that tomb, and repent of singing. And we allowed her to do so, and she hath remained in that state until now.

Then they took me with them ; and on my arriving at the house, I saw her in that state ; and when she saw me, she uttered a great groan, so that I imagined she had died ; and I embraced her with a long embrace. The Hashimi then said to me, Take her. I replied, Yes ; but emancipate her as thou promisedst me, and marry me to her. And he did so, and gave us costly goods, and abundance of apparel, and furniture, and five hundred pieces of gold, saying, This is the amount of what I desire to allow you two every month ; but on the condition of thy being my boon-companion, and of my hearing the damsel sing. After that, he appropriated to us exclusively a house, and gave orders to convey to it all that we required ; and when I went to that house, I found it covered with furniture and stuffs, and I conveyed to it the damsel. Then I came to the grocer, informed him of all that had happened to me, and begged that he would absolve me of guilt in divorcing his daughter without her having committed any fault. I gave her her dowry, and what was incumbent on me ; and I have remained with the Hashimi in this state two years, and become a person of great affluence. The state in which I was with the damsel in Baghdad was restored to me, and God, the Bountiful, hath dispelled our trouble, loaded us with abundant benefits, and made the result of our patience to be the attainment of our desire. To Him then be praise, first and last !—And God is all-knowing.

CHAPTER XXVII

[NIGHTS 930—940]

THE STORY OF ABU-SIR AND ABU-KIR

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Abu-Kir; and the other was a barber, and his name was Abu-Sir; and they were neighbours, each to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance; and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of the drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed.—And he

would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs; but to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed.—And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop of his neighbour the barber Abu-Sir, and to sit in it, facing the dyeing-shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What colour dost thou desire? For, with all

these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing, and repair to the market, and sell it, and buy, with its price, meat and vegetables and tobacco * and fruit, and what else he required. And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor shew himself to him. Thus he continued to do for years; but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any one who had aught to demand of him, he used to flee from him into the shop of the barber Abu-Sir. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Kadi, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the Muslims, and sealed it; for he saw not in it aught except some earthen basins broken in pieces, and found not in it any thing to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Abu-Sir, upon this, said to Abu-Kir, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man?—O my neighbour, he answered, verily it was stolen from me.—Wonderful! replied Abu-Sir. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case.—And he said, O my neighbour, no one has stolen from me aught.—Then what dost thou, asked Abu-Sir, with the men's goods? He

* Probably a later addition, as tobacco was not introduced into the East at the time when most of these tales were written.

answered him, Whenever any one giveth me aught, I sell it, and expend its price. Abu-Sir said to him, Is this allowed thee by God? Abu-Kir replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade and the littleness of his business; and Abu-Sir spoke to him of the unprofitableness of his trade also, and said, I am a craftsmaster; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Abu-Kir the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety.—And Abu-Kir ceased not to commend travel to Abu-Sir until the latter became desirous of emigration. So they both agreed to travel, and Abu-Kir rejoiced that Abu-Sir was desirous of doing so; and he recited these verses:—

Transport thyself from home in search of eminence, and travel; for in travels are five advantages;
The dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.
If it be said that in travels are grief and affliction, and the disunion of friends, and the incurring of difficulties,
The death of a man is better than his living in the abode of contempt between the slanderer and the envier.

And when they determined to travel, Abu-Kir said to Abu-Sir, O my neighbour, we have become brothers, and there is no difference between us: so it is requisite that we recite the Fatihah in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Abu-Sir replied, And it shall be so. And they recited the Fatihah in confirmation of

their agreement that the occupied should make gain and feed the unoccupied.

Abu-Sir locked his shop, and gave the keys to its owner; and Abu-Kir left the key of his shop with the sergeant of the Kadi, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber: shave me:—and I will shave him for a cake of bread, or for a nusf faddah, or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup, and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsmaster: shave me. So he shaved him; and when he had shaved that man, he gave him a nusf faddah; whereupon the barber said to him, O my brother, I have no need of this nusf faddah; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Abu-Kir, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Abu-Sir the barber, after that, took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services;

and whenever any one said to him, Shave me, O craftsmaster,—he bargained with him for two cakes of bread and a nusf faddah; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen[24] nusf faddahs; beside which he got cheese and olives and batarikh.* Whenever he demanded any thing, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep: so he woke him; and when Abu-Kir awoke, he saw at his head an abundance of bread and cheese and olives and batarikh; and he said to Abu-Sir, Whence gottest thou this? Abu-Sir answered, From the bounty of God, whose name be exalted! And Abu-Kir desired to eat; but Abu-Sir said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. For know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be this night.—Abu-Kir however replied, I am sea-sick, and cannot rise from my place: therefore let me make my supper of these things, and go thou alone to the captain. So Abu-Sir said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghul, and blowing as bloweth the hungry bull over the straw and the beans. And, lo, a sailor came and said, O craftsmaster, the captain saith to thee, Bring thy companion, and come to supper. So Abu-Sir said to Abu-Kir, Wilt thou arise and go

* A mess made of the roe of fesikh, small salted fish.

with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee.—Then the captain set apart a dish of kebab, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Abu-Sir took it, and went with it to Abu-Kir, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Abu-Sir said to him, Did I not say to thee, Eat not; for the captain hath abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick.—Abu-Kir replied, Give it me. And Abu-Sir handed to him the dish; and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the rukh when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Abu-Kir, seeing some viands, proceeded to eat. Abu-Sir then left him, and went back to the captain, and drank coffee with him; after which he returned to Abu-Kir, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one of the servants of the captain, and went back to Abu-Kir, and slept until the morning. And on the following day, Abu-Sir proceeded again to shave; and whenever any thing came to him, he gave it to Abu-Kir, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Abu-Sir brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a Khan. Abu-Sir furnished it, and bought all that they required, and brought some meat and cooked it, while Abu-Kir slept from the time that he entered the

chamber. He awoke not until Abu-Sir roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Abu-Sir, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Abu-Kir sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would sleep again. He ceased not to do thus for forty days more; and every time that Abu Sir said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities,—Abu-Kir the dyer would reply, Blame me not; for I am giddy. And Abu-Sir the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the Khan to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Abu-Kir ate and slept. The barber ceased not to employ the door-keeper of the Khan to perform gratuitously his affairs for the space of four days; and after that, the disease of Abu-Sir became so violent that he was unconscious by reason of its severity.

But as to Abu-Kir, hunger tortured him. So he arose and searched the clothes of Abu-Sir, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Abu-Sir, and departed, without informing any one; and the door-keeper was in the market; wherefore he saw him not when he went forth. Abu-Kir then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and

receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Abu-Kir said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Abu-Kir said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Abu-Kir said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Abu-Kir said, Green. The dyer replied, I know not how to dye green. Abu-Kir said, Yellow. The dyer replied, I know not how to dye yellow. And Abu-Kir proceeded to enumerate to him the colours, one after another; but the dyer replied, We, in our country, are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one leaveth two sons, we teach one of them; and if he die, we teach his brother. This our trade is strictly regulated; and we know not how to dye any colour except blue alone.—So Abu-Kir the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers.—But he replied, We allow not a stranger to enter our trade ever. Abu-Kir said to him, And if I open for myself alone a dyeing-shop? The man answered him, Thou canst not do that ever. And thereupon Abu-Kir left him, and went to the second, and he said to him as the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the Sheykh of the dyers, and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Abu-Kir, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as

rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's-wing; and black of various hues, as coal-black and kohl-black; and yellow of various hues, as orange-colour and lemon-colour;—and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue; yet they will not admit me among them as a master, nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing-shop, and give thee a capital, and care not thou for them; for whosoever opposeth thee, I will hang him over the door of his shop. He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a khan or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth you to do, do it, and oppose him not with respect to that which he shall say.—Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two memluks to serve him, and a horse with embroidered saddle and trappings; and Abu-Kir put on the dress, and mounted the horse, and became as though he were an Emir. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave him, as the price of his place, more than would have contented him, and the building proceeded there, Abu-Kir saying to the builders, Build thus and thus, and do thus and thus,—until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to

the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to commence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and shew me the products of thy dyeing-shop. So he took them, and repaired to the market, and he saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives; and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green,—mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court; and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultan. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him, save only that they used to come to him and kiss his hands, and apologize to him for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Abu-Sir, when Abu-Kir had closed the door of the chamber upon him, after he had taken his money, and gone, and left him sick, in a state of unconsciousness,

he lay in that chamber, with the door closed upon him, and remained so three days. The door-keeper of the Khan then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Pehaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber, and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion? —And the barber replied, By Allah, I have not recovered from the stupifying effects of my disease save on this day; and I called out; but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five nusfs, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger.—Accordingly, the door-keeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught. So Abu-Sir the barber knew that Abu-Kir had taken what was in it, and fled; and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him. and I imagined not any thing but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the door-keeper of the Khan said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the door-keeper of the Khan, If God (whose name be exalted!) enable me, I will recompense thee for thy good

actions to me; but none, save God in his bounty, will recompense. The door-keeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.

The barber then went forth from the Khan, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Abu-Kir. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultan's dyeing-shop, which he founded for a stranger named Abu-Kir; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Abu-Kir and the dyers, and that he had complained of them to the Sultan, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

Upon this, Abu-Sir rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him, and treatedst him with generosity, when he was unoccupied; and when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou hast treated him.—He then advanced towards the door of the dyeing-shop, and saw Abu-Kir sitting upon a high mattress upon a mastabah at the door of the dyeing-shop, with a suit of the apparel of Kings upon him, and before him four black slaves and four white memluks wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work; for when Abu-Kir bought them, he taught them the art of

dyeing; and he was sitting between the cushions, as though he were a grand Wezir, or a most magnificent King, not doing aught with his own hand, but only saying to them, Do so and so. Abu-Sir stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously to him. But when eye met eye, Abu-Kir said to him, O scoundrel, how many times have I said to thee, stand not at the door of this workshop? Dost thou desire to disgrace me with the people, O thief?—And he said, Seize ye him! So the slaves ran after him, and seized him, and Abu-Kir, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Wali, that he may strike off thy head! Walk away! May God not bless thee!—So he departed from him with broken heart by reason of the beating and the contemptuous treatment that had befallen him; and the persons present said to Abu-Kir the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man.—And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people from his mischief.—The people therefore reviled him after his departure.

Abu-Sir returned to the Khan, and sat reflecting upon that which Abu-Kir had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A

place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea. So when Abu-Sir knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two memluks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King therefore gave him ten thousand pieces of gold; and he took them, and furnished the bath, and arranged in it the napkins upon

the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting. The people crowded about that thing of which they had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Abu-Sir answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action. He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten memluks under the age of manhood; whereupon the King gave him ten memluks like moons; and Abu-Sir betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sultan! So the people came thither, and he ordered the memluks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the liwan, while the memluks rubbed them as Abu-Sir had taught them; and the people continued to enter the bath, and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Abu-Sir invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Abu-Sir entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and shewing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Abu-Sir had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Abu-Sir seated him upon the liwan, and the memluks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming-vessels diffused the

odour of aloes-wood. And the King said, O master, is this the bath? Abu-Sir answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Abu-Sir answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Abu-Sir replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold.—So the King said, And how then wilt thou act with respect to the pay? Abu-Sir answered, I will regulate the pay generously; and every one who can afford a thing, his soul consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so, the people will come to us; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it.—And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King?—The King replied, Verily your saying is true; but this is a stranger, a poor man, and to treat him with generosity is incumbent on us; for he hath made in our city this bath, the like of which we have never in our lives seen, and our city had not been adorned, and acquired importance, without it: so if we shew him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shewn to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee; but as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it: how then can the souls of the poor consent thereto?

The King therefore said, O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a memluk, and a female slave, and a male black slave. And they replied, Yes; we will give him those things; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memluk, and a male black slave; and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand; and of the memluks, four hundred; and of the male black slaves, four hundred; and of the female slaves, four hundred: and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memluks, and ten female slaves, and ten male black slaves. Abu-Sir therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these memluks, and female slaves, and male black slaves? The King replied, I ordered not my grandees to do this save in order that we might collect for thee a great quantity of wealth; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Abu-Sir rejoined, O King of the age (may God strengthen thee!), verily these numerous memluks, and female slaves, and male black slaves, are proper only for Kings; and hadst thou given orders to present me with ready money, it had been better for me than this army; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold?—He answered, I sell them to thee for this price.

So the King sent to the treasurer, desiring him to bring him the money; and he brought it, and the King gave Abu-Sir the price of the whole, complete and entire; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his memluk, let him take such slave; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Abu-Sir then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghuls, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth; and he took the great men of his empire, and returned from the bath to his palace.

Abu-Sir passed the ensuing night counting the gold and putting it into the bags and sealing them. And he had with him twenty male black slaves, and twenty memluks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest, and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and evening came not before the chest was filled with the good gifts of God, whose name be exalted! Then the Queen desired to enter the bath: so when this was made known to Abu-Sir, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained

companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Abu-Sir pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

Meanwhile, Abu-Kir heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath.—So Abu-Kir said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memluks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the mastabahs fully occupied by great and small. He then entered the vestibule, and saw Abu-Sir, who rose to him, and rejoiced at seeing him; and Abu-Kir said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memluks to

search for thee in the Khans and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee.—So Abu-Sir replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Abu-Kir was grieved, and said, What are these words? Art thou the person whom I beat?—Abu-Sir answered him, Yes; that person was myself. And Abu-Kir swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee; but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations.—And upon this, Abu-Sir said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself.—Abu-Kir rejoined, By Allah, I conjure thee that thou pardon me, O my brother! And Abu-Sir said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Abu-Kir then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Abu-Kir replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Abu-Sir, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him.

Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Abu-Sir entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbet; and all the people wondered at the great honour that he shewed him. After that, Abu-Kir was about to give him something; but he swore that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my companion, and there is no difference between us. Then Abu-Kir said to Abu-Sir, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Abu-Sir said to him, And what is its deficiency? Abu-Kir answered him, The remedy that is a composition of arsenic and lime, which removeth the hair with facility. Therefore make this remedy; and when the King cometh, present it to him, and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour.—And Abu-Sir replied, Thou hast spoken truth. If it be the will of God, I will make that.

Then Abu-Kir went forth, and mounted his mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellences of the bath. Abu-Kir then said to him, And hast thou entered it? He answered, Yes. And Abu-Kir said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bath-keeper. The King therefore said to him, And what is his desire? And Abu-Kir answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish.—Wherefore? said the King. He answered

him, Verily the bath-keeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy[25]: whosoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultan of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity; for his wife and his children are in captivity in the land of the Sultan of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah! —and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him every thing that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate you, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire.—I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered

me, It is an easy stratagem ; the easiest that can be : for he will come to me in this bath, and I have made for him something wherein is poison ; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair ; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart, and destroyeth him, and there will be an end of the affair.—Therefore, on my hearing from him these words, I feared for thee ; because thy goodness hath imposed an obligation on me ; and I have informed thee of this.

So when the King heard these words, he was violently enraged ; and he said to the dyer. Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance ; and when the King entered the bath, Abu-Sir divested himself as he was accustomed to do, devoted himself to the service of the King, and rubbed him with the bag ; after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him ; and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison ; and he was enraged, and called out to the guards, saying, Seize him ! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage ; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Abu-Sir to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came ; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundredweights of unslaked lime, and tie up its mouth over him and the lime : then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in ? Thereupon I will answer thee, Cast it. And when I have said to thee that cast it, that the lime may be slaked upon him, and he may die drowned and burnt.—So he replied, I hear and obey. He

then took him from before the King, to an island opposite the King's palace, and said to Abu-Sir, O thou, I came to thee once in the bath, and thou treatedst me with honour, and didst what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the King, and what abominable action hast thou done to him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death.—So he replied, By Allah, I have not done any thing, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyedst, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on this island until a galleon shall depart from this city towards thy country, when I will send thee in it.—Abu-Sir therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Abu-Sir a net, and said to him, Cast this net in the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch any thing, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea.—And Abu-Sir replied, I will fish, and go thou, and may God aid thee! The captain

therefore put the sack into the boat, and proceeded until he came beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him:—and he made a sign with his hand; and, lo, a thing gleamed: then dropped into the sea: and, behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea,—through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Abu-Sir, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and, lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Abu-Sir, they said, O man, whither is gone the captain? He answered, I know not:—and made a sign with his right hand, and, behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Abu-Sir therefore wondered at that, and said, Who can have slain them? Their case

grieved him, and he was reflecting upon this event when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Abu-Sir. So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Abu-Sir answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring? —Abu-Sir answered, I do not know its properties. And the captain said, Know that the troops of our King have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately.—So when Abu-Sir heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldst desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the

palace of the King, and entered the council-chamber, where he saw the King sitting, with the troops before him, and he was in a state of excessive grief on account of the seal-ring, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it?—And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me with honour; and in requital of the honour that thou shewedst me in thy bath, I will save thee, and will send thee to thy country.—He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it; and when I opened its body, I saw the seal-ring in it. So I took it, and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish; and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it; and if I have done unto thee any thing requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood.—He

then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Abu-Sir's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Abu-Sir, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to thee. Had any one but thyself got possession of this seal-ring, he had not given it to me.—Abu-Sir replied, O King of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and that thou art not guilty in aught, since thou hast done this kind action: but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said; whereupon Abu-Sir said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult; so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the Fatihah in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him.—He acquainted him with all that had happened to him with Abu-Kir the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the Khan, and that the door-keeper of the Khan used to expend upon him while he was sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and, looking at the door of the dyeing-shop, he saw Abu-Kir sitting upon a mastabah there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Abu-Kir asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted

the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King; for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a Khan, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the Khan, and to the workmen of the dyeing-shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Abu-Sir, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Abu-Sir sitting by the side of the King, and the door-keeper of the Khan and the workmen of the dyeing-shop standing before him. So the door-keeper of the Khan said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Abu-Kir, therefore, was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekir: so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Abu-Sir said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done unto me. But the King replied, If thou hast pardoned him for his injurious

conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast him into the sea: so he died drowned and burnt. Then the King said, O Abu-Sir, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country; for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memluks, whom, also, he gave to him, after he had proposed to him that he should make him Wezir, and he consented not. Abu-Sir then bade the King farewell, and set forth on his voyage; all that was in the galleon being his property; even the sailors being his memluks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his memluks saw a sack by the shore: so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Abu-Sir therefore came and opened it, and he saw in it the body of Abu-Kir; the sea having driven it towards Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies; and he inscribed over the door of the building which enclosed the grave these verses:—

A man is known among others by his actions, and the deeds of the ingenuous and generous are like his origin.
Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said:
And abstain from shameful words: utter them not when thou speakest seriously or when thou jestest;
For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance;
And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands.
A sparrow would not offer molestation to a hawk, were it not for its folly, and the weakness of its sense.

In the sky is written, upon the pages of the air, He who doth kind actions will experience the like.
Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

Then Abu-Sir remained a while, after which, God took his soul, and they buried him near the sepulchre of his companion Abu-Kir; and on that account, this place was called Abu-Kir and Abu-Sir; but it is commonly known now by the name of Abu-Kir.*—This is what hath been related to us of their story.—Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

* "Aboukir." Abu-Sir is a corruption of Busiris.

CHAPTER XXVIII

[NIGHTS 940—946]

THE STORY OF 'ABD-ALLAH OF THE LAND AND 'ABD-ALLAH OF THE SEA

THERE was a fisherman named 'Abd-Allah, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not any thing whatever: so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and glass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his

subsistence of God (whose name be exalted !), and ceased not to do thus till the close of the day; but caught not a single minnow. And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence; and God (whose name be exalted !) is bountiful, a liberal supplier of the necessaries of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done; and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearness; and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd. The fisherman however stood looking, and smelling the smell of the hot bread, and his soul desired it by reason of his hunger; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman ! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed: for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee.—The fisherman therefore replied, By Allah, O master, I have not money: but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence; and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee.—He replied, For ten nusf faddahs. And he gave him bread for ten nusfs; after which he gave him also ten nusf faddahs, and said to him, Take these ten nusfs, and cook for thee by their means a dish of food; so thou wilt owe twenty nusf faddahs, and to-morrow bring me their value in fish, or, if

nought betide thee, come, receive thy bread and ten nusfs, and I will have patience with thee until good shall betide thee; and after that, bring me fish to the value of that which I shall be entitled to receive from thee.—So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with every thing good! He then took the bread and the ten nusf faddahs, and went away happy, and, having purchased for him what he easily could, went in to his wife; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat. So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face in the eyes of the baker! And when he came to the sea, he proceeded to cast the net and draw it; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house? But I will quicken my pace, that the baker may not see me.—And when he came to the oven of the baker, he saw a crowd; and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him: but, lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not; but I was abashed at thee; for I have not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee?—Then he gave him the bread and the ten nusfs, and he went to his wife, and informed her of the news; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him.—And he ceased not to continue thus for the space

of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditure, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten nusfs and the bread; and every time that the fisherman said to him, O my brother, reckon with me,—he would reply, Go: this is not the time for reckoning: wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one and fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life.—Wherefore? said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven; for there is no way for me save by his oven; and every time that I pass by it, he calleth me, and giveth me the bread and the ten nusfs. How long then shall I run in debt to him?—But she replied, Praise be to God (whose name be exalted!) who hath moved his heart to favour thee so that he giveth thee the food! And what dost thou dislike in this?—He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No; nor would he reckon with me; but would say to me, Wait until good shall betide thee.—Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated it from the net, and

said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation:—and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good?—Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being. So he imagined that he was an 'Efrit, of those whom the lord Suleyman used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that 'Efrit had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O 'Efrit of Suleyman!—But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me; for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense. —So when the fisherman heard his words, his heart became tranquillized, and he came to him and said to him, Art thou not an 'Efrit of the Jinn? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!); and were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and

pomegranates and other fruits, and every thing that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal?—The fisherman answered him, Let the Fatihah be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the Fatihah, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is 'Abd-Allah of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O 'Abd-Allah, O thou of the Sea?—and I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is 'Abd-Allah. So the other replied, Thou art 'Abd-Allah of the Land, and I am 'Abd-Allah of the Sea. Now stay here while I go and bring thee a present.—And he said, I hear and obey. Then 'Abd-Allah of the Sea went into the sea; and thereupon 'Abd-Allah of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money from all the people for shewing him, and entered with him the houses of the great men.—Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, 'Abd-Allah of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a basket: if I had, I would have filled it for thee. So thereupon 'Abd-Allah of the Land rejoiced, and received from him the jewels; and 'Abd-Allah of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and

ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us: therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee any thing, give me; and if thou have not with thee any thing, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of 'Abd-Allah of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, This is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearness. And the baker passed the ensuing night with him, enjoying good eating; and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with 'Abd-Allah of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannize over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the

sea, put it down on the shore, and said, Where art thou, O 'Abd-Allah, O thou of the Sea? And he answered him, At thy service;—and came forth to him. He therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So 'Abd-Allah of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty shureyks,* and sent them to thy house; and now I will bake bread of the finest flour, and when it is done, I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, 'Abd-Allah took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the Sheykh of the market, said, Purchase of me these jewels. He replied, Shew them to me. So he shewed them to him; and the Sheykh said to him, Hast thou any beside these? He answered, I have a basket full. The Sheykh said to him, Where is thy house? He answered him, In such a quarter. And the Sheykh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sultan. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the Sheykh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain:—and others said, None stole all that was in the house of such a one but he:—and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the Sheykh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender; and I strove above the rest of the people, and

* A kind of bun.

have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his hand.—The King therefore said to the eunuch, Take these minerals, and shew them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm-es-So'ud, that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the Sheykh of the jewellers, him and his company, with the curse of 'Ad and Thamud; whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined that he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherefore did ye not ask him? Perhaps God (whose name be exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you!—They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession.—So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with 'Abd-Allah of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed,

or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Wezir, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death.—Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparel of Kings, and led him forth into the presence of the King, who thereupon appointed him Wezir unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter; and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm-es-So'ud. And as to the Queen, she treated the wife of 'Abd-Allah of the Land with honour, and bestowed favours upon her, and made her Wezireh to her. The King gave orders to perform the ceremony of the contract of the marriage of 'Abd-Allah of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity; the King commanding that a proclamation should be made to decorate the city on account of the marriage-festivity of his daughter.

Then, on the following day, after 'Abd-Allah of the Land had introduced himself to the King's daughter, the King looked from the window, and saw 'Abd-Allah carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion, 'Abd-Allah of the Sea. The King said to him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be

unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee!—So he walked through the city, on his way to his companion, and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me.—Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went, and met 'Abd-Allah of the Sea, and gave him the fruits; and 'Abd-Allah of the Sea gave him for them jewels in exchange. —He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone? —He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He answered, O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a quarter. He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and 'Abd-Allah of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee.—The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself.—'Abd-Allah of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had

happened to him with the King and the Sheykh of the jewel-market, and said to him, The King hath married me to his daughter, and made me his Wezir. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not met with thy companion 'Abd-Allah of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is 'Abd-Allah the baker, and my name is 'Abd-Allah of the Land, and my other companion's name is 'Abd-Allah of the Sea. Upon this, the King said, And my name is 'Abd-Allah, and the servants of God are all brethren. Send therefore to thy companion the baker: bring him that we may make him Wezir of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Wezir, and appointed him Wezir of the Left, appointing 'Abd-Allah of the Land Wezir of the Right. 'Abd-Allah of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, 'Abd-Allah of the Land sat upon the shore, and 'Abd-Allah of the Sea sat in the water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon 'Abd-Allah of the Sea said, O my brother, they say that the Prophet (may God bless and save him!) is buried among you in the land. Dost thou then know his

tomb?—He answered, Yes. He asked, In what place? He answered, In a city called Teybeh.* He said, And do men, the people of the land, visit his tomb? He answered, Yes. And 'Abd-Allah of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visiter meriteth his intercession! And hast thou visited him, O my brother?—He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God, hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day.—Upon this, he of the Sea said to him of the Land, And dost thou prefer thy affection for me above visiting the tomb of Mohammad (may God bless and save him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou neglect to visit the tomb of thy Prophet Mohammad, may God bless and save him? He answered, No, by Allah: verily the visitation of him is preferred by me above every thing else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb, give him my salutation. I have also a deposit: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposit, in order that thou mayest put it upon the grave of the Prophet (may God bless and save him!); and say thou to him, O Apostle of God, 'Abd-Allah of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire.—So 'Abd-Allah of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the

* One of the many names of El-Medina.

breezes of the land will blow upon me, and I shall die.—And I in like manner, replied 'Abd-Allah of the Land, was created on the land, and the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

'Abd-Allah of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and 'Abd-Allah of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendan. It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it.—'Abd-Allah of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak?—He replied, Thou hast spoken truth. But have you (he added) many of these dendans among you in the sea? 'Abd-Allah of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said 'Abd-Allah of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet me and devour me. But 'Abd-Allah of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver save in consequence of a son of Adam's falling into the sea and being drowned: for his

form becometh altered, and often his flesh is torn, and the dendan eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die immediately at his crying once, and not one of them can move from its place.

Upon this, 'Abd-Allah of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would, he ascended; and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And 'Abd-Allah of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then 'Abd-Allah of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings; and every kind to which they drew near fled at seeing 'Abd-Allah of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for every thing that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and 'Abd-Allah of the

Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendan: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us; for otherwise it will seize me and devour me. Accordingly, 'Abd-Allah of the Land cried out at it, and, lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God, and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died?—But 'Abd-Allah of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So 'Abd-Allah of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea.[26] The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither, and she cannot come forth from it; for if she came forth from it, any of the beasts of the sea that saw her would devour her. But in other cities than this, there are men and women.—Then 'Abd-Allah of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women; but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do

not all marry; for we are not all of one religion: among us are Muslims, unitarians; and among us are Christians and Jews and other sects; and those of us who marry are chiefly the Muslims. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him.—'Abd-Allah of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city; and he said, O my brother, are there any more cities in the sea? His companion said, And what hast thou seen of the cities of the sea, and its wonders? By the generous, benign, merciful Prophet, were I to divert thee for a thousand years, every day with the sight of a thousand cities, and shew thee in every city a thousand wonders, I should not shew thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and our land, and nothing more.—So 'Abd-Allah of the Land said to him, O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish, and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither broiled nor cooked in any way. But thou hast not diverted me with a sight of thy city.—He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by 'Abd-Allah of the Sea, who proceeded

until he came to a cavern, when he said to him, This is my house; and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers,[27] assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish.—Then he said to him, Enter. So he entered. And 'Abd-Allah of the Sea said, O my daughter! And, lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist; but she had a tail. And when she saw 'Abd-Allah of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither: salute him. —She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of 'Abd-Allah of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man crauncheth bits of a cucumber. And when she saw 'Abd-Allah of the Land with her husband, she said, What is this

tail-less creature? The two children also advanced with their sister and their mother, and they looked at 'Abd-Allah of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So 'Abd-Allah of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? 'Abd-Allah of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultan taketh him to laugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective.—Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said, O 'Abd-Allah, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to me as a guest, and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say aught, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore 'Abd-Allah of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land.—So 'Abd-Allah of the Land replied, It is thine to determine; and I will place my dependance upon God, and go with thee. He then took him and proceeded with him until he came to the King; and when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less! Then 'Abd-Allah of the Sea advanced to the King, and acquainted him with his circumstances, and said to him,

This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And 'Abd-Allah of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposit, and convey it to the tomb of the Prophet, may God bless and save him! And he took it, not knowing what was in it.

Then 'Abd-Allah of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to 'Abd-Allah of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them?—And he of the Sea answered, There is no wedding being celebrated among them; but a person among them is dead. 'Abd-Allah of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? 'Abd-Allah of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, 'Abd-Allah of the Sea stared at 'Abd-Allah of the Land, and said, Give me the deposit. So he gave it to him. Then 'Abd-Allah of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me,

nor will I see thee.—Wherefore, said 'Abd-Allah of the Land, are these words? 'Abd-Allah of the Sea said, Are ye not, O people of the Land, a deposit of God?—Yes, answered he of the Land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God bless and save him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship.—He then left him, and went back to the sea.

So upon this, 'Abd-Allah of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story, and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which 'Abd-Allah of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. 'Abd-Allah of the Land persevered for a length of time in going to the shore of the sea, and calling out to 'Abd-Allah of the Sea; but he answered him not, nor came to him. So 'Abd-Allah of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died.—Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish every thing, and is gracious and knowing with respect to his servants![28]

CHAPTER XXIX

[NIGHTS 952—959]

THE STORY OF IBRAHIM AND JEMILEH

EL-KHASIB, the lord of Egypt, had a son, named Ibrahim, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday-prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke: none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupified, and he said to the man, O sheykh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Baghdad, named Abu-l-Kasim Es-Sandalani, who resideth in a quarter called the quarter of El-Karkh, painted it, and I know not whose portrait it is. The youth

therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday-prayers, and returned to the palace, and, taking a leathern bag, he filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and saw a Bedawi, and said to him, O uncle, what distance is between me and Baghdad? He replied, O my son, where art thou, and where is Baghdad? Verily between thee and it is a space of two months' journey.—And the youth said to him, O uncle, if thou wilt conduct me to Baghdad, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of which is a thousand pieces of gold. Upon this, the Bedawi replied, God is witness of what we say. But thou shalt not lodge this night save with me.—And the young man assented to that which he said, and passed the night with him; and when daybreak appeared, the Bedawi took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Baghdad, when the Bedawi said to him, Praise be to God for safety! O my master, this is Baghdad.—So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedawi, her and the hundred pieces of gold.

He then took the leathern bag, and walked on, inquiring for the quarter of El-Karkh, and for the place of abode of the merchants, and destiny drove him to a by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two mastabahs of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five memluks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him; and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said to him, I am a stranger,

and I desire of thy beneficence that thou wouldst see for me, in this street, a house in which I may reside. And the man called out, saying, O Ghazaleh !—whereupon a slave-girl came forth to him, and said, At thy service, O my master ! And he said, Take with thee some servants, and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite, of vessels and other things, for the sake of this young man, the beautiful in form. Accordingly the slave-girl went forth, and did as he had ordered her; after which, the sheykh took him and shewed him the dwelling; and the young man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheykh called another slave-girl, and there came forth a slave-girl like the sun, and he said to her, Bring the apparatus for chess. So she brought it, and a memluk spread the chess-table, and the sheykh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By Allah, there is not in Baghdad the person who can beat me, and thou hast beaten me !

And after they had prepared the dwelling with the furniture and every thing else that was requisite, the sheykh delivered to him the keys, and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this, and went with him; and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheykh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of San'a of El-Yemen, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And

after that, he looked for the leathern bag that was with him; and saw it not. So he said, There is no strength nor power but in God, the High, the Great! I have eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek aid of God.—Then he was silent, and was unable to speak; and the sheykh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes:—and played, and the sheykh beat him; whereupon the young man said, Thou hast done well:—and he gave over playing, and arose. So the sheykh said to him, What aileth thee, O young man? He answered, I desire the leathern bag. And upon this the sheykh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume the playing with me?—He answered, Yes. And he played with him, and the young man beat him. The man therefore said, When thy mind was occupied with thinking of the leathern bag, I beat thee; and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From Egypt. And the sheykh said to him, And what is the reason of thy coming to Baghdad? He therefore produced to him the picture, and said, Know, O uncle, that I am the son of El-Khasib, the lord of Egypt; and I saw this picture in the possession of a bookseller, and my reason was captivated: so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of El-Karkh, named Abu-l-Kasim Es-Sandalani, in a street called Darb ez-Za'faran. I therefore took with me some wealth, and came alone, no one knowing of my case; and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is; and whatsoever he shall desire of me, I will give him it.

Upon this, the sheykh said, By Allah, O my son, I am Abu-l-Kasim Es-Sandalani, and this is a wonderful thing. How is it that destiny hath driven thee to me?—And when the young man heard his words, he rose to him and embraced

him, and kissed his head and his hands, and said to him, By Allah, I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in El-Basrah, and her father is Governor of El-Basrah. He is named Abu-l-Leyth, and she is named Jemileh; and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city: for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragos. I therefore went forth from El-Basrah with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously exact of him a promise that, when he should have gained possession of her, he should shew her to me, if he only granted me a look from a distance.—So when Ibrahim, the son of El-Khasib, heard his words, he hung down his head a while, meditating. And Es-Sandalani said to him, O my son, I have not seen in Baghdad any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, shew her to me, and grant me even a look from a distance?—He answered, Yes. And the sheykh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheykh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to El-Basrah. He therefore waited until he had prepared

for him a vessel, and put in it all that he required, of food and drink and other things; and after the three days the sheykh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheykh, and proceeded until he arrived at El-Basrah, when he took forth a hundred pieces of gold for the boatmen; but they said to him, We have received the pay from our master. He however replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered El-Basrah, and asked where was the place of abode of the merchants; whereupon they answered him, In a Khan called the Khan of Hamdan. So he walked on until he came to the market in which was the Khan; and the eyes of the people were cast upon him, gazing at him, on account of his excessive beauty and loveliness. Then he entered the Khan with a boatman, and inquired for the door-keeper. They therefore directed him to him; and he saw him to be an old, reverend sheykh. He saluted him, and the door-keeper returned his salutation; and he said, O uncle, hast thou an elegant chamber? He answered, Yes; —and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man, this chamber is suitable to thee. And thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key. So he took them, and prayed for him. And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the Khan remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces

of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the Khan rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savoury food, and said to the door-keeper of the Khan, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that any one on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he; and if he remain with us, richness will betide us.

Then the door-keeper of the Khan went in to Ibrahim, and saw him weeping: so he sat, and began to rub and press gently his feet; after which he kissed them, and said, O my master, wherefore dost thou weep? May God not cause thee to weep!—And the young man said, O uncle, I desire to drink with thee this night. The door-keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls, and bring me a lute. So he went forth and bought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent; for this young man hath extended to all of us his beneficence. His wife therefore did as he commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibrahim the son of the Sultan. So they ate and drank and were merry; and afterwards the young man wept and recited these two verses:—

O my friend, if I gave my life in my endeavour, and all my wealth,
and the world with what is in it,
And the Garden of Eternity, and Paradise, altogether, for the hour
of union, my heart would purchase it.

Then he uttered a great groan, and fell down in a fit; whereat the door-keeper of the Khan sighed; and when he recovered, he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these

verses; for she cannot be aught but as dust to thy feet? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel, said to him, Take this to thy harim. So he received it from him, and gave it to his wife, who thereupon came with him, and went in to the young man; and, lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode.—And he said (addressing the door-keeper), O uncle, know that I am the son of El-Khasib, the lord of Egypt, and that I am enamoured of Jemileh, the daughter of Abu-l-Leyth, the chief. So the wife of the door-keeper of the Khan said, Allah! Allah! O my brother, abstain from uttering these words, lest any one hear of us, and we perish; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another.—And when he heard her words, he wept violently. The door-keeper of the Khan therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings; and, lo, the door-keeper of the Khan, with his wife, advanced to him, and said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tailor of the lady Jemileh. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor; and he went in to him, and found with him ten memluks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight of his charms and his loveliness. And when the humpback saw him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had

torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him; after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity. And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case.—And he replied, O uncle, this is not the place for talking; for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him. O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case; for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself.—And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me. O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary; and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee; for thou hast wounded my heart; but to-morrow I will contrive for thee

a plan by which thy heart shall be comforted.—He therefore prayed for him, and departed to the Khan; and he told the door-keeper of the Khan what the tailor had said; whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil thy promise to me. And he replied, Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman, and say to him, I desire that thou go with me to the country below El-Basrah. And if he reply, I cannot go further than a league,—say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee further; and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Jemileh. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade; and a humpbacked man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted!—So the young man said, I seek aid of God. What God willeth must come to pass; and there is no strength nor power but in God.—He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in the following morning, he came to the bank of the Tigris, and, lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below El-Basrah. The man replied, O my master, on the condition that I go not further than a league; for if I go a

span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river; and when he came near to the garden, he said, O my son, beyond this point I cannot go; for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden, the young man arose in his joy, leapt from the boat as far as a spear's throw, and threw himself down; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it; whereupon he said to him, Who art thou, and whence hast thou come, and who brought thee hither, O my son? And that man, when he saw Ibrahim the son of El-Khasib, was amazed at his loveliness. Then Ibrahim said to him, O uncle, I am an ignorant, strange youth. And he wept; and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him, No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear!—So he replied, O uncle, I have no fear, nor am I in debt; but have with me abundant wealth, by the good pleasure of God, and his aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction? And the young man related to him his story, and explained to him his case; and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed

man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the Khan and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl. No one hath entered it, during the period of my life, except the Sultan and myself and its owner Jemileh [and her attendants]; and I have resided in it twenty years, and have not seen any man [except the Sultan] come to this place. In the course of every forty days, the lady Jemileh cometh hither in the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which, ten female slaves hold up with hooks of gold, till she entereth: so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake.—And thereupon the young man kissed his hand; and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that, he took the hand of the young man and conducted him into the garden; and when Ibrahim saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Jemileh sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps; and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which the water issued; and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By the dome-crowned pavilion was a water-wheel, the pots of which were of silver; and it was covered with brocade. And on the left of the water-wheel was a lattice-window of silver, looking upon a green meadow,[20] in which were all

kinds of wild beasts, and gazelles, and hares; and on its right was a lattice-window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer. When the young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar; and he put it before the young man, and said to him, Eat until thou shalt be satiated.—So I ate, says Ibrahim, until I was satisfied; and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibrahim, what is with thee in this small bag? I therefore opened it before him; and he said, Carry it with thee; for it will be of use to thee when the lady Jemileh cometh, since, when she cometh, I shall not be able to come in to thee with aught for thee to eat.—Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Jemileh; and he made an arbour amid the trees, and said, Ascend into this; and when she cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety.—So the young man thanked him, and desired to kiss his hand; but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him; after which the gardener said to him, O Ibrahim, divert thyself in the garden, and eat of its fruits; for the appointed time of the coming of thy beloved is to-morrow. Ibrahim therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came, and diffused its light and shone, Ibrahim recited the morning-prayers, and, lo, the gardener came to him, with sallow complexion, and said to him, Arise,

O my son, and ascend to the arbour; for the female slaves have come to spread the furniture in the place, and she will come after them; and beware thou of spitting, or blowing thy nose, or sneezing; for if thou do, we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rose-water, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves, with musical instruments, and Jemileh was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, By Allah, all my labour is lost; but I must wait until I see how the case will be. The female slaves brought forward the food and drink; and they ate, and washed their hands, and set for Jemileh a throne, on which she seated herself. Then they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like; after which an old woman, a kahramaneh, came forth, and clapped her hands, and danced; and the female slaves pulled her along. And, lo, the curtain was raised, and Jemileh came forth, laughing; and Ibrahim saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibrahim the son of El-Khasib, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes, and recited these two verses :—

I see thee, and close not mine eye, that mine eyelids may not prevent my beholding thee.
If I gazed at thee with every glance, mine eyes would not see all thy charms.

—The old woman then said to the female slaves, Let ten of you arise and dance and sing. And when Ibrahim saw them, he said within himself, I wish that the lady Jemileh would dance. And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this. So Ibrahim said within himself, No doubt the gates of heaven have been opened, and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, shewing the forms of a bosom like two pomegranates, and displaying a face like the moon in the night of its fulness. Ibrahim beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, [her performance was such (says Ibrahim)] that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads. She was such as the poet hath thus described :—

A dancer whose figure is like a willow-branch: my soul almost quitteth me at the sight of her movements.
No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibrahim, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to

me, I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which thou fearest. And I began to weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt; and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art.—I therefore related to her my story from beginning to end; and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibrahim the son of El-Khasib? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness, and I became, with regard to thee, in the case thus expressed by the poet:—

> Mine ear became enamoured of him before mine eye; for the ear is enamoured before the eye sometimes.

Therefore praise be to God who hath shewn me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the Khan, and the tailor, and him who had had recourse to them!—Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing; and we ceased not to remain in this state from morn to

noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me.—So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And, lo, the gardener approached Ibrahim, having no knowledge of that which had happened to him, and said, O Ibrahim, thou hast not had the good fortune to delight thyself with beholding her; for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibrahim replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son; for had she seen thee, we had perished: but remain with me until she come next week, and thou shalt see her, and satiate thyself with gazing at her. Ibrahim, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind me men, and I fear that they will think me too long absent.—And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell; and Ibrahim repaired to the Khan in which he was lodging, met the door-keeper of the Khan, and took his wealth. And the door-keeper said to him, Good news, if it be the will of God. But Ibrahim replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the Khan wept, and bade him farewell, carried his goods, and conducted him to the vessel.

After that, Ibrahim repaired to the place of which Jemileh had told him, and there waited for her; and when

the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of El-Khasib the lord of Egypt? So Ibrahim answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings? Arise; answer the summons of the Sultan.—Upon this, says Ibrahim, I fell down in a fit; and as to the boatmen, they almost died in their skins from fear. Therefore, when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Jemileh, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel. Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Baghdad. And, lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and, behold, in it was Abu-l-Kasim Es-Sandalani, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair.—And there was before him a candle. Then he said to me, Praise be to God for thy safety! Hast thou accomplished thine affair?—I answered, Yes. And thereupon he put the candle near to us; and when Jemileh saw him, her state became changed, and her complexion became sallow; and when Es-Sandalani saw her, he said, Depart ye in the safe keeping of God. I am going to El-Basrah, on business for the Sultan: but the gift is for him who is present.—He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them benj. So Ibrahim said, O delight of mine eye, eat of this. But she wept, and said, O Ibrahim, knowest thou who this is?—I answered (says Ibrahim), Yes: this is such-a-one. And she rejoined, He is the son of my paternal uncle, and

formerly he demanded me in marriage of my father, and I did not accept him; and he is repairing to El-Basrah; so probably he will inform my father of us. But I said, O my mistress, He will not arrive at El-Basrah until we arrive at El-Mosil.—And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibrahim) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head. And when it was near daybreak I sneezed; whereupon the benj issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins. I therefore slapped my face, and said within myself, Verily this is a stratagem practised upon me by Es-Sandalani. I knew not whither to repair, and had nothing upon me but a pair of trousers; and I arose and walked about a little; and, lo, the Wali approached me, accompanied by a party of men with swords and leathern shields. So I feared, and, seeing a ruined bath, I hid myself in it. But my foot stumbled upon something; wherefore I put my hand upon it, and it became befouled with blood. I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second time; whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath; and, behold, the Wali stopped at the door of the bath, and said, Enter ye this place, and search. And ten of them entered with cressets; and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damsel, whose face was like the full moon; her head lying on one side, and her body on another; and upon her was costly apparel. Therefore, when I beheld her, a violent trembling affected my heart. And the Wali entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me, and came to me, having in his hand a knife half a cubit long; and when he drew near to me, he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou?—Then he took my hand, and said, O

young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah, I conjure thee that thou wrong me not, for I am in anxiety for myself. And he took me and led me forward to the Wali: and when he saw upon my hands the marks of blood, he said, This requireth not proof: therefore strike off his head. So when I heard these words, I wept violently: the tears of my eyes flowed, and I recited these two verses:—

> We trod the steps appointed for us: and he whose steps are appointed must tread them.
> He whose death is decreed to take place in one land will not die in any land but that.

Then I uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for me, and he said, By Allah, this is not the face of him who hath committed a murder! But the Wali said, Strike off his head! They therefore seated me upon the skin of blood, and bound over my eyes a covering, and the swordsman took his sword, asked permission of the Wali, and was about to strike off my head. So I cried out, Alas for my distance from my home!

But, lo, a company of horsemen approached, and a speaker said, Leave ye him! Restrain thy hand, O swordsman!—And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. El-Khasib the lord of Egypt had sent his Chamberlain to the Khalifeh Harun Er-Rashid, and with him presents and rarities, and also a letter, in which he wrote to him, My son hath been lost a year since, and I have heard that he is in Baghdad: and my desire of the beneficence of the Khalifeh of God is that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain. So when the Khalifeh read the letter, he ordered the Wali to investigate the truth of his story; and the Wali and the Khalifeh ceased not to inquire for him, until it was told the Wali that he was at El-Basrah. He therefore informed the Khalifeh of that, and the Khalifeh wrote a letter, and

gave it the Egyptian Chamberlain, ordering him to journey to El-Basrah, and to take with him a party of the dependants of the Wezir. And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and he found the young man upon the skin of blood, with the Wali. And when the Wali saw the Chamberlain, and knew him, he dismounted to him; and the Chamberlain said to him, Who is this young man, and what is his case? So he acquainted him with the matter; and the Chamberlain said, not knowing that he was the son of the Sultan, Verily the face of this young man is the face of one that doth not murder. And he ordered the Wali to loose his bonds; wherefore he loosed them; and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibrahim looked at the Chamberlain, he knew him: so he said to him, Wo to thee! Dost thou not know me? Am I not Ibrahim, the son of thy lord? Probably thou hast come to seek for me.—Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet. And when the Wali saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master El-Khasib the lord of Egypt? So the Wali kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side.—But he replied, Wo to thee! Verily thou art not fit for the office of Wali. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state?—Then the Chamberlain and the Wali said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer: so they took him, and brought him to the Wali, who took him and repaired

with him to the palace of the Khalifeh, and acquainted the Khalifeh with the events that had happened.

Upon this, Er-Rashid gave orders to slay the murderer of the damsel; after which he commanded to bring the son of El-Khasib. And when he presented himself before him, Er-Rashid smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesrur the executioner, and said, Go this instant and assail the house of Abu-l-Kasim Es-Sandalani, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesrur therefore loosed her, and brought her with Es-Sandalani; and when Er-Rashid beheld her, he wondered at her loveliness. Then he looked towards Es-Sandalani, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibrahim. And they did so. And while they were thus employed, lo, Abu-l-Leyth, the Governor of El-Basrah, the father of the lady Jemileh, approached them, to demand aid of the Khalifeh against Ibrahim the son of El-Khasib the lord of Egypt, and to complain to him that he had taken his daughter. But Er-Rashid said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring the son of El-Khasib; and when he came, he said to Abu-l-Leyth, Wilt thou not consent that this young man, the son of the Sultan of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Khalifeh summoned the Kadi and the witnesses, and married the damsel to Ibrahim the son of El-Khasib. He also presented to him all the riches of Es-Sandalani, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not![30]

CHAPTER XXX

[Nights 989–1001]

THE STORY OF MA'RUF

There was, in the Guarded city of Cairo,* a cobbler who mended old shoes. His name was Ma'ruf, and he had a wife whose name was Fatimeh, and whose nickname was El-'Orrah; and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation: but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of her own actions. She was such a person as her in dispraise of whom the poet hath said,—

> How many nights have I passed with my wife in the most unfortunate of conditions!
> Would that, at the time of my first visit to her, I had produced some poison and poisoned her!

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Ma'ruf, I desire of thee to-night that thou bring me some kunafeh with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy.—She, however, said to him, I

* Misr el-Mahruseh.

know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunafeh with bees' honey; and if thou come without kunafeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand.—So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person; and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunafeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he rose and closed the shop, and became perplexed respecting his case, on account of the kunafeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunafeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunafeh, casting at him a sidelong glance, said, O master Ma'ruf, wherefore dost thou weep? Tell me what hath befallen thee.—He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunafeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of kunafeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire? —He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I have not bees' honey: I have, however, drip-honey,* better than bees' honey; and what will be the harm if it be with drip-honey? And Ma'ruf was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunafeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four nusfs-worth of bread, and a nusf-worth of cheese, and the kunafeh was for ten nusfs; and he said to him, Know, O Ma'ruf, that thy debt hath become fifteen nusfs. Go to thy wife, and make merry,

* 'Asal katr, "a fine kind of black honey," or treacle.

and take this nusf to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee; and distress not thy wife; for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunafeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How bountiful art Thou!—Then he went in to her, and she said to him, Hast thou brought the kunafeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane?—He therefore apologized to her, and said to her, I bought it not save upon credit. But she replied, These are vain words. I will not eat kunafeh save with bees' honey.—And she was angry with it, and threw it in his face, saying to him, Arise, you rascal: bring me some other kunafeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O Muslims! The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her, and said, We all like to eat kunafeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man! Verily this is disgraceful to thee!—And they ceased not to soothe her until they effected a reconciliation between her and him. But after the departure of the people, she swore that she would not eat aught of the kunafeh; and hunger tormented Ma'ruf: so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy the body of the remote! But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh, and say, Thou hast sworn that thou wilt not

eat of this. But God is bountiful; and if it be the will of God, to-morrow night I will bring thee kunafeh that shall be with bees' honey, and thou shalt eat it by thyself.—And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunafeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Kadi came to him and said to him, Rise; answer the summons of the Kadi; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in to the Kadi, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Kadi said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth, and dost these deeds unto her?—And he replied, If I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her.—And he acquainted him with the case from beginning to end. And that Kadi was of the people of beneficence; so he took forth for him a quarter of a piece of gold, and said to him, O man, take this, and prepare for her with it some kunafeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Kadi made peace between them, and said, O wife, obey thy husband; and thou, O man, act kindly to her. And they went forth reconciled by means of the Kadi. The woman went one way, and her husband went another way, to his shop, and sat down. And, lo, the sergeants came to him and said, Give us our fee. So he said to them, The Kadi took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no

concern with the Kadi's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Rise, O man; answer the summons of the Kadi; for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Kadi; for thy wife hath complained of thee to our Kadi. So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Kadi his story, saying to him, The Kadi such-a-one made peace between us just now. So the Kadi said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Kadi said to them, Make peace with each other,—and, addressing the man, he added,—and beat her not again, and she will not again oppose thee. They therefore made peace with each other; and the Kadi said to him, Give the sergeants their fee. Accordingly he gave them their fee, and he went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Ma'ruf, rise; hide thyself; for thy wife hath complained of thee to the Sublime Court, and Abu-Tabak * is coming down upon thee. So he rose and closed the shop, and he fled in the direction of Bab en-Nasr. And there had remained in his possession five nusf faddahs, of the price of the lasts and the other implements. He therefore bought for four nusfs bread, and for one nusf cheese,

* A vulgar name for the officer who arrests by order of a magistrate.

as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the 'Adilyeh,* and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me.—And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair; for compassion for thee hath affected my heart.—Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Jinni said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Jinni said to him, Mount upon my back. Accordingly he mounted; and the Jinni bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Ma'ruf was in a state of confusion, perplexed in his mind, until the sun rose; whereupon he said within himself,

* Mosque founded by El-'Adil Tuman Bey in 1501, near the Bab en-Nasr, outside the wall of Cairo.

I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him, and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled around him and said, O man, art thou mad, that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey?—But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he shewed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him?—And he

ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Ma'ruf, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame.—He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Ma'ruf was a comely person; so he became as though he were Shah-Bandar of the merchants. Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Ma'ruf, O my brother, what is thy name? He answered, My name is Ma'ruf; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, from Cairo. He said, From what quarter? Ma'ruf said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Ma'ruf replied, I am from the Darb el-Ahmar.* The merchant said to him, Whom dost thou know of the Darb el-Ahmar? He answered him, Such a one and such a one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheykh Ahmad the druggist? He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustafa and Mohammad and 'Ali. He said to him, What hath God done with his children? He answered, As to Mustafa, he is well, and he is a learned man, a professor: and as to Mohammad, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hasan. And the merchant said, May God rejoice thee with good tidings! Ma'ruf then said, And as to 'Ali, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and

* A street outside the Bab Zuweyleh.

enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason, he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, 'Ali the son of the sheykh Ahmad the druggist, and thou art my companion, O Ma'ruf. They saluted each other, and after the salutation, the merchant said to him, O Ma'ruf, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fatimeh El-'Orrah, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Bab en-Nasr; and the rain descended upon me; wherefore I entered a ruined cell in the 'Adiliyeh, and sat weeping, and there came forth to me the haunter of the place, who is an 'Efrit of the Jinn, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain, and entered the city, and the people collected around me, questioning me; and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?—He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Ikhtiyan of El-Khutan; whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting

it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city.—And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice. And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am, by trade, a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo,—they will not believe thee, and thou wilt become among them a laughingstock as long as thou shalt remain in this city. And if thou say, An 'Efrit conveyed me,—they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an 'Efrit, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Ma'ruf then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind? —

answer, Abundance:—and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe thee as a person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. And after that I will invite thee, and I will invite all the merchants on thine account, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth.—Accordingly, when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Ma'ruf therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate of the market of the merchants, who were all sitting there, and the merchant 'Ali was sitting among them: so when he saw him, he rose and threw himself upon him, saying to him, A blessed day, O merchant Ma'ruf, O man of good works and of kindness! Then he kissed his hand before the merchants, and said, O our brothers, the merchant Ma'ruf hath delighted you by his arrival. They therefore saluted him, and the merchant 'Ali made signs to them that they should shew him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant 'Ali proceeded to go apart with one of them after another, and to praise Ma'ruf to him; and they said to him, Is this a merchant? He answered them, Yes: indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious

among the merchants of Cairo; and he hath partners in El-Hind and Es-Sind and El-Yemen; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sight of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants.—He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Shah-Bandar of the merchants came to him, and saluted him; and the merchant 'Ali said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant 'Ali had shewn him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood?* He answered, Abundance. And every time that he asked him respecting any thing, he answered him, Abundance. So thereupon he said, O merchant 'Ali, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a nusf faddah, and some of them gave him a jedid, and most of them gave him not aught, until he came to Ma'ruf, who took for him a handful of gold, and gave him it. So he prayed for him, and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given

* The name of a deep red dye.

the beggar a handful of gold. And after a while there came to him a poor woman; whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector! So the Shah-Bandar of the merchants said to him, What aileth thee, O merchant Ma'ruf? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining: therefore when a poor man cometh to me, what shall I say to him?—He answered him, Say to him, God sustain thee.—But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come!—So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Ma'ruf then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant 'Ali was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed

them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant 'Ali invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him any thing, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague.* So the people were clamorous for their money, and said, The merchandise of the merchant Ma'ruf hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant 'Ali. Accordingly they came to him and said to him, O merchant 'Ali, the merchandise of the merchant Ma'ruf hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Ma'ruf, what are these deeds? Did I say unto thee, Toast the bread—or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest nor buyest?—But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver.—Upon this, the merchant 'Ali said to him, God is most great! And hast thou merchandise?—He answered, Abundance. And he said to him, Allah and the Rijal† requite thee and

* A proverb: neither profit nor a riddance.

† Men, *i.e.* Saints; probably the Rijal el-Gheyb, who appear not to other men.

thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the people of thee.—Ma'ruf replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive double the value of their property. I am in no need of them.—So thereupon the merchant 'Ali was enraged, and said to him, O thou of little good-breeding, I will without fail shew thee. How is it that thou liest to me and art not ashamed?—But he replied, What thou hast in thy power, do: and they shall wait until my merchandise arrive, and shall receive their property with addition. He therefore left him, and departed, and he said within himself, I praised him before; and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice. And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant 'Ali, hast thou spoken to him? He answered them, O people, I am abashed at him, and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have nought to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King, and acquainted him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant whose generosity is excessive; for he doth so and so, and every thing that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor: yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period

hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor.—And they proceeded to eulogize him and to praise his generosity. And that King was covetous; more covetous than Ash'ab: so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Wezir, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to shew an affection for him, before his merchandise arriveth; and what these merchants will receive from him, I shall receive, and I will marry to him my daughter, and join his wealth with mine.—But the Wezir replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Wezir, I will try him, and know whether he be an impostor or veracious, and whether he have been reared in affluence or not. The Wezir said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself, I will treat him with honour, and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Ma'ruf? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true?—He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth, and I will give them double of what I

have received; and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise, I will give it them; and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Ma'ruf took it in his hand, and he pressed upon it with his thumb and fore-finger, and broke it; for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value.—So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon, covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance; whatsoever thou desirest I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed.—Such was the case of Ma'ruf and the merchants.

But as to the King, he addressed the Wezir, and said to him, Treat the merchant Ma'ruf with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these

riches that are in his possession. But the Wezir replied, O King of the age, verily the state of this man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought.—And the Wezir had before solicited the King to marry to him the damsel, and he desired to marry her to him; but when this was told her, she consented not.—So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste land, in order that thou mayest take her. But hear from me this saying: Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches.—So the Wezir was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the [wild] oxen. Then he inclined to the merchant Ma'ruf and said to him, His Majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou?—And he answered him, No harm. But let him wait until my merchandise arriveth; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for

the soldiers and others; and I shall require a hundred jewels to give to the Queen * on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Wezir therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Wezir replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him.—So the Wezir went to him and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologize not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, shew what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee.—He then ordered the Sheykh el-Islam to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Ma'ruf. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Ma'ruf sat upon a throne in a mak'ad, and the performers of sports, and the exhibiters of cunning tricks, and the Jink,† and the

* Meaning, the bride.

† Male dancers dressed partly as women.

performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and the silver. Accordingly he brought him the gold and the silver, and Ma'ruf went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Wezir almost burst with rage; but he could not speak. The merchant 'Ali also wondered at the squandering of this wealth, and said to the merchant Ma'ruf, May Allah and the Rijal retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King? —But the merchant Ma'ruf answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double its value.—And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the emirs and the soldiers walked before her; and when they entered with her, Ma'ruf scattered gold over the heads of the people. They made for her a magnificent procession, and Ma'ruf expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great! So the Queen said to him, O my lord, Allah preserve thee! What aileth thee that thou art sorrowful?—And he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn? She said, And what hath my father done to thee? Tell me.—He answered, He hath introduced me to thee before my merchandise hath arrived, and

I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady;—and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance.—But she said to him, Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for on their account.—So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the wezirs and the emirs, and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Ma'ruf, when the King was sitting with the Wezir, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty.—So the King said, O Wezir, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Wezir laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless

person with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly imposed upon thee until he hath consumed thy wealth and married thy daughter for nothing. And how long wilt thou be heedless of this liar?—The King thereupon said to him, O Wezir, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state.—And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner!—He then took the Wezir, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Wezir. Accordingly she said, O Wezir, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case.—And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Ma'ruf came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men any thing of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of mine eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose, and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise:—but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God.—And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety; and beware of falsehood; for it disgraceth its speaker. Divinely gifted was he who said,—

Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire;
And seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

—And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fatimeh El-'Orrah, and such and such things happened to me with her.—And he acquainted her with the story from its commencement to its end.

Upon this, she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth; and the Wezir suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he hath said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent even if I were to die for refusing. But arise now, and put on the dress of a memluk, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a

courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure. Thus thy wealth will become abundant; and if my father die, I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!), the day of resurrection will unite us. This is the right plan; and as long as thou continuest well and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee.—So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a memluk, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the memluks of the Sultan going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Wezir to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Wezir! For he desired to blacken my face in the eyes of my husband.—And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and, lo, Faraj, the eunuch, came in to me with a letter in his hand, and he said, Ten memluks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Ma'ruf the merchant, and give him this letter; for we are of his memluks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way.—And I took the letter and read it, and saw in it,—From the five hundred memluks, to the possessor of dignity, our master, the merchant Ma'ruf.—To proceed.

—The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memluks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty memluks.—And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them. Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memluks; and when he descended, I looked from the window of the palace, and saw that the ten memluks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memluk resembling one of them. He then repaired with the memluks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderedst me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Wezir, who speaketh against my husband words not suitable to him.—So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he had been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant

good fortune will betide us from him.—He proceeded to appease her mind, and to threaten the Wezir, and the stratagem deceived him.

But as to the merchant Ma'ruf, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which, he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the memluks of the Sultan?—He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee any thing wherewith thou canst feed me. How is it then that thou invitest me?—The ploughman answered, O my master, good things are at hand. Alight thou; and, behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse.—Ma'ruf replied, Since the village is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and will return to thee quickly.—So he alighted; and the peasant left him, and went to the village to bring him the dinner. Ma'ruf therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against

something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the nether mill-stone; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four liwans. The first liwan was full of gold, from the floor to the roof; and the second liwan was full of emeralds and pearls and coral, from the floor to the roof; and the third liwan was full of jacinths and balass-rubies and turquoises; and the fourth liwan was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring; and, lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or any thing of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day.—So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultan over 'Ons of the Jann, and the number of my troops is two and seventy tribes. The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Marids, and each Marid ruleth over a thousand 'Ons, and every 'On ruleth over a thousand Devils,

and every Devil ruleth over a thousand Jinnis, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it. Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring, and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Ma'ruf said to him, What is thy name? He answered, My name is Abu-s-Sa'adat. And he said to him, O Abu-s-Sa'adat, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddad the son of 'Ad, who constructed Irem Dhat el-'Imad, the like of which hath not been made in the countries of the earth. I was his servant during his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot.—Ma'ruf then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of actions. And Ma'ruf said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and, lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Abu-s-Sa'adat came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, Who are these beautiful boys? He answered, These are my children; for this work deserved not that I should collect for it the 'Ons, and my children have accomplished thine

affair, and have been honoured by serving thee. Now demand what thou desirest beside this.—So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful memluks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the 'Ons, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Ma'ruf beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Ma'ruf said, O Abu-s-Sa'adat, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my 'Ons for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and the 'Ons shall become transformed into the semblance of mules, and come carrying the goods. Ma'ruf said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Abu-s-Sa'adat said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am

going to collect my 'Ons, and send them to accomplish thine affair. Then Abu-s-Sa'adat went his way, and Ma'ruf sat in the tent, with the table before him, and the children of Abu-s-Sa'adat before him in the semblance of memluks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched, and the memluks standing with their hands upon their bosoms; and he imagined that Ma'ruf was the Sultan, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultan! And he desired to return, to kill two chickens wherewith to entertain the Sultan. But Ma'ruf saw him, and cried out to him, and said to the memluks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Ma'ruf, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sultan would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Ma'ruf replied, The Sultan hath not come; but I am his son-in-law, and I was displeased with him, and he hath sent to me his memluks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer.—He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Ma'ruf washed his hands, and gave permission to the memluks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Ma'ruf filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls, and went to

his village, imagining that he [himself] was a relation of the king.

Ma'ruf passed that night in delight and joy, and they brought him damsels, of the brides of the treasures, who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and 'akkams, and light-bearers; and Abu-s-Sa'adat was riding upon a mule, being in the semblance of leader of the caravan, and before him was a takht-rawan * upon which were four ornaments of brilliant red gold, set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this takht-rawan is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the takht-rawan, and command us to do what thou desirest. And he replied, O Abu-s-Sa'adat, I desire to write for thee a letter, with which thou shalt repair to the city of Ikhtiyan [31] of El-Khutan, and go in to my uncle the King; and go not in to him save in the semblance of a human [32] courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Abu-s-Sa'adat took it, and proceeded with it until he went in to the King, when he saw him saying, O Wezir, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure!—Upon this the Wezir replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar.—And, lo, the courier entered, and he kissed the ground before the King,

* Litter.

and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is.—He therefore took it and read it, and saw in it,—After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops.—And thereupon the King said, May Allah blacken thy face, O Wezir! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor.—So the Wezir hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King sad, O traitor, what are my riches! Since his merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and, lo, I am going forth to meet him.—The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me!—And as to the merchant 'Ali of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Ma'ruf, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to

accomplish any thing. However, may God (whose name be exalted!) protect him, and not disgrace him!—And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Abu-s-Sa'adat had returned to Ma'ruf, and informed him that he had delivered the letter; whereupon Ma'ruf said, Put ye on the loads. Accordingly they put them on; and he clad himself in the suit of the apparel of the treasures, and got up into the takht-rawan, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and, lo, the King met him with the troops; and when he came to him, he saw him wearing that dress, and riding in the takht-rawan, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Ma'ruf was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant 'Ali said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheykh of the impostors! But thou art deserving: therefore may God (whose name be exalted!) increase to thee his bounty!—And Ma'ruf laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels, and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give, to the merchants to whom he was indebted, stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy,

while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads; when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant 'Ali, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But how excellent is the saying of him who said,—

When the King of Kings bestoweth, inquire not respecting the cause.
God will give to whom He pleaseth: so keep within the bounds of reverence.

—But as to the King, he wondered extremely at what he beheld of the actions of Ma'ruf, and his generosity and munificence in lavishing the wealth.

After that, Ma'ruf went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from

me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words.—He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value.—Then he went into a place by himself, and rubbed the seal-ring. So Abu-s-Sa'adat presented himself to him, and said to him, At thy service! Demand then what thou wilt.—He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Ma'ruf took the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on; and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and ear-rings and a nose-ring, which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always; for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey,—and brought him the suits of apparel, each suit having its ornaments of gold within it; and Ma'ruf took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the Huriyehs, the Queen among them like the moon among the stars. And one of the female slaves informed the King

thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Wezir, and said to him, O Wezir, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case.—And he replied, I will comply with thy advice, O Wezir. So the Wezir said to him, Have an interview with him, and shew affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Wezir, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Wine is a betrayer; and divinely gifted was he who said,—

> When we had drunk it, and it had crept as far as the place of secrets, I said to it, Stop;—
> Fearing lest its influence should overcome me, and my companions discover my hidden secret.

Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee.—And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the mak'ad, and seated himself; and, lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise; and when we arose in the morning, we found that the memluks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the memluks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the 'Ons were horses and mules and memluks, and knew not that they were the 'Ons of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts, and five hundred memluks, and servants besides, fled, and ye perceived them not?—They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh from the Harim, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter; and while they were sitting in this state, lo, Ma'ruf came forth from the Harim, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way.—And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Wezir, and said, What is this man, in whose estimation wealth is of no value? There must be a cause for this.—Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Wezir to a garden, for the sake of diversion. What then sayest thou?—And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion that would dispel grief from hearts, and sat conversing, the Wezir relating extraordinary tales, and introducing ludicrous witticisms, and

mirth-exciting sayings, and Ma'ruf listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Wezir filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Ma'ruf, Take the cup of the beverage in reverence of which the understanding bows the neck. So Ma'ruf said, What is this, O Wezir? The Wezir answered, This is the old maid, and the virgin long kept in her home, and the imparter of joy in hearts, of which the poet hath said,—

The stout, foreign infidels' feet went round treading her, and she hath avenged herself upon the heads of the Arabs.
One of the daughters of the infidels, like the full moon amid darkness, whose eyes are the strongest cause of temptation, presenteth her.

And among other pieces of poetry, he recited this verse:—

I wonder at the pressers of it, how they have died, and have left to us the water of life.

And this couplet:—

By Allah, there is no other alchemy than this; and all is false that is said of the modes of other kinds.
Pour a carat's weight of wine upon a hundred-weight of grief, and the latter is instantly converted into joys.

He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his mind of verses on the subject of it, and pleasant stories, until he inclined to put his lips to the mouth of the cup, and had no longer a desire for any thing else. And the Wezir continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Ma'ruf, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Kisras; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the

actions of Kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me, in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him, while he was bereft of reason. Ma'ruf therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Wezir said to him, I conjure thee by Allah, O my master Ma'ruf, to divert us with a sight of this seal-ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Wezir took it, and turned it over, and said, If I rub it, will the servant present himself? Ma'ruf answered, Yes: rub it: he will present himself to thee; and divert thou thyself by beholding him.

The Wezir therefore rubbed it; and, lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience.—And the Wezir made a sign to Ma'ruf, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him between heaven and earth. And when Ma'ruf beheld this, he felt sure of destruction, and grievous embarrassment; and he wept, and said, O Abu-s-Sa'adat, whither art thou going with me? He answered him, I am going to cast thee down in the deserted quarter of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn thee in pieces.—So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land.—Meanwhile, the Wezir, having possessed

the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor? But thou didst not believe me.—And he replied, Thou art right, O my Wezir! God give thee health! Give me this seal-ring, that I may divert myself with a sight of it.—But the Wezir looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist.—Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not: but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Ma'ruf. He then returned, and left him there. And the King heard Ma'ruf weeping: wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Wezir, after he had separated Ma'ruf and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Ma'ruf and the King. He told them also the story of the seal-ring, and said to them, If ye make me not Sultan over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sultan over us, and we will not disobey thy command. They agreed, against their wish, to his being Sultan over them, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Abu-s-Sa'adat, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to

take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the case of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood shall have been completed: then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night.—And she sent to say to him, Welcome to thee! And there will be no harm in that.—But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding-festivity; for I purpose to take the Queen as my wife this night. The Sheykh El-Islam therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheykh El-Islam was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion!—So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses in order that she might get possession of the seal-ring, and convert his joy into calamity upon his head; and she did not with him these deeds save in accordance with the idea of him who said,—

I have attained by means of my stratagem what could not be attained by the swords.
Then I returned with plunder of which the plucked fruits were sweet.*

Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye! —And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority.—She replied, I am afraid of 'Efrits: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him! So forty female slaves seized him, and she hastily took the seal-ring from the pillow, and rubbed it; and, lo, Abu-s-Sa'adat approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the Prison of Anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter and descended upon them, when he beheld them sitting weeping, and complaining, each to the other; and he said to them, Fear ye not. Relief hath come to you.—He acquainted them with that which the Wezir had done, and said to them, I have imprisoned him with mine own hand, in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them

* El-Hariri, Mak. 29, transposed and slightly altered.

up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night; and on the following day, she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Wezir of the right hand; then acquaint thy troops with the events that have happened, and bring the Wezir from the prison, and slay him, and after that, burn him; for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Wezir of the right hand.—He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring.—And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Wezir had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of El-Islam would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheykh El-Islam, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!)

will recompense him for his conduct; and be ye silent, lest he slay you.—And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Ma'ruf. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Wezir to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions; and well did one say of him,—

> May the Compassionate shew no mercy to the tomb where his bones will lie, and may Munkar and Nekir incessantly remain in it!

Then the King appointed Ma'ruf his Wezir of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Ma'ruf Sultan in the place of her father; but she gave him not the seal-ring. And during this period, she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Ma'ruf, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy.—He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Ma'ruf still remained King, and applied himself to the

affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart, and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him; whereupon she went forth from him to her sleeping-place, and slept. And the King Ma'ruf was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fatimeh El-'Orrah.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Ikhtiyan of El-Khutan. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Kadis inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated

man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury.—She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And, lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Ma'ruf. And he said, I am acquainted with him. Know that thy husband is now Sultan in a city; and if thou desire that I should convey thee to him, I will do so.—I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch.—So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!—Upon this he said to her, Did I forsake thee, or didst thou forsake me? Thou complainedst of me to Kadi after Kadi, and finishedst by complaining of me to the Sublime Court, so that thou causedst Abu-Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself.—And he proceeded to relate to her what had happened to him until he became Sultan and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years.

And she said to him, What hath happened was predestined by God (whose name be exalted !), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me ; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one ; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Abu-Ṭabak will come down to me from the Citadel ; for I have become a Sultan, and the people fear me ; but I fear not any one except God (whose name be exalted !), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me : his name is Abu-s-Sa'adat ; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal ?—She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father ; but she hated the boy because he was not her son ; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Ma'ruf then became occupied with love of the beautiful slave-girls, and thought not of his wife Fatimeh El-'Orrah, because she had become a half-gray old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled, black and white, serpent ; but especially because she had ill-treated him in a manner that could

not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts. Divinely gifted was he who said,—

> Beware of losing hearts in consequence of injury, for the bringing them back, after flight, is difficult.
> Verily hearts, when affection hath fled from them, are like glass, which, when broken, cannot be made whole again.

Ma'ruf did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Iblis suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Ma'ruf. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event.—He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword;[33] and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head.—And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting. And his father would laugh at his words.—Now when he walked behind

his father's wife, he drew the sword from its scabbard, and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her neck, and she uttered one cry: then fell down slain.

Upon this, Ma'ruf awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? and I answered thee, I shall not fail to cut with it a neck deserving of the cutting! Lo, now I have cut for thee with it a neck deserving of the cutting.—And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Ma'ruf therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction; and divinely gifted was he who said,—

> When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished:
> But if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavour.

Then the King Ma'ruf called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife Fatimeh El-'Orrah had done, and commanded them to take her and put her in a place until the morning.

So they did as he commanded them; after which he appointed a number of the eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral-procession, and buried her. Thus her coming from Cairo was only a journey to her grave. Divinely gifted was he who said,—

We trod the steps appointed for us: and he whose steps are appointed must tread them.
He whose death is decreed to take place in one land will not die in any land but that.

And how excellent is this saying of the poet:—

I know not, when I journey to a land, desiring good fortune, whether will betide me
The good fortune of which I am in pursuit, or the misfortune that pursueth me.

The King Ma'ruf then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Wezir of the right hand, and his counsellor. And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he took her to wife. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life; their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans.—Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

CONCLUSION

SHAHRAZAD, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times: then have I any claim upon thy majesty, so that I may request of thee to grant me a wish? And the King answered her, Request: thou shalt receive, O Shahrazad. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Shahrazad, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from every thing that might injure thee.—So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became

diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King rose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Wezir, the father of Shahrazad, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour!—Then he conferred robes of honour upon all the wezirs and emirs and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imam of his Majesty, and the elect from among his creatures, our lord Mohammad, the lord among mankind, through whom we supplicate God for a happy end!

NOTES ON TEXT

[1] Ḳabbāt, CT; Ḳa'bān, B. I read Ḳi'āb (pl. of Ḳa'b).
[2] So B; in CT, rakham, "aquiline vultures."
[3] I transpose fi'l-ḥobbi to follow wa-hwa.
[4] Manḍharah, CT.
[5] An army, inserted from B.
[6] The words from "and demanded" are from B. CT makes the damsels go forth again to the chase and procure the game, including "wild oxen," or antelopes.
[7] The sixth, CT, in error.
[8] I read nesīm for nedīm.
[9] I read saḥarin for semerin.
[10] Mo'īn, CT.
[11] Nusūr, "vultures," CT.
[12] Here some passages are omitted.
[13] Seven, CT.
[14] So B; "to the place whence I had brought it," CT.
[15] So B; "The Castle of the Birds," CT.
[16] Ten, CT; but afterwards they are always mentioned as seven.
[17] Three, CT.
[18] So B; "The Castle of the Birds," CT.
[19] "The Virgin," CT, as though he were a Christian.
[20] I read kaum, for karm of CT.
[21] That of Khalīfeh, CT.
[22] I read mar'ūb, instead of marhūb, "terrible."
[23] Here are omitted the stories of "Mesrūr and Zeyn-el-Mawāṣif" (a tale of the amours of a Christian and a Jewess) and of "Nūr-ed-dīn and Maryam" (which resembles "'Alī Shīr and Zumurrud" in part), occupying Nts. 845–894. Two anecdotes follow (894–899), of which the second is translated. After this comes the story of "King Jelī'ād and his Son and the Wezīr Shemmās" (Nts. 899–930), mentioned by El-Mes'ūdī as being similar to the Persian Hezār Afsāneh, but it is otherwise of little interest.
[24] Thirty, CT.
[25] Dawā, the usual name for the bath-depilatory, composed of a paste of quicklime, to which one-eighth part of orpiment or native arsenic is added.
[26] Some omissions from this point in the story.
[27] Naḳḳār; probably (like the dendān) an imaginary fish.

[28] Here in the text follows the story of "The Merchant of 'Omān" (Nts. 946–952), a large part of which is extremely objectionable.

[29] I read marj for burj; so Trébutien.

[30] The next three tales are omitted: 1. "Abū-l-Ḥasan of Khurāsān," which resembles "the story told by the Sulṭān's steward" in Chap. V; 2. "Ḳamar-ez-Zemān and the Jeweller's Wife," extremely objectionable; 3. "'Abd-Allāh, the Son of Fāḍil," which is very entertaining, but the best portion is essentially the same as "The Story of the First of the Three Ladies of Baghdād."

[31] Khītān, CT, in this place. Possibly El-Khutan in Tartary.

[32] Atyas (stupid), CT; a mistake for insī.

[33] Lit., "a short sword of jewel"; but the word jawhar means not only "jewel," but the wavy appearance or "water" of fine Eastern swords and daggers, and hence perhaps the steel itself.

REVIEW*

OF THE HISTORY AND COMPOSITION OF THE 1001 NIGHTS

THE literary history of the 1001 Nights was involved in the utmost obscurity until the celebrated Von Hammer pointed out an important passage,† in the *Golden Meadows* of El-Mes'ūdī, written about the middle of the tenth century of our era, or the year of the Flight 333 (A.D. 944–5). The Arab historian, after mentioning some stories current among his countrymen, states that many learned men regarded the said stories as forgeries [or apocryphal], "like the book entitled 'Hezār Afsāneh,' which means in Arabic 'Alf Khurāfeh' (*i.e.* the Thousand Fanciful, or Extravagant, Tales); a 'khurāfeh' being termed in Persian 'afsāneh.' This book (he adds) people call the 1000 Nights (or, as in some copies, the 1001 Nights); and it is the history of the King and the Wezīr, and his (the Wezīr's) daughter and her nurse (or, in some copies, sister), whose names were Shīrzād (or Shīrāzād) and Dunyāzād (or Dīnārzād, or Dīnāzād). They are also (he proceeds to say) held to be like [the story of] Jīlkand (or Wezreh, or Wardeh,) and Shemmās, and what it contains of the history of the King of India and the Wezīrs; and the Book of Sindibād, and others of this kind. The same eminent orientalist brought to light, last year (1839), a far more important and decisive testimony respecting the Hezār Afsāneh, shewing it, beyond all doubt, to have been the archetype of the 1001 Nights. This testimony is conveyed by a passage in the *Fihrist* [of Moḥammad ibn

* [I have omitted some passages relating to the controversy between De Sacy and Von Hammer-Purgstall, or referring to Lane's earlier views expressed in notes omitted in this edition.]

† [El-Mes'ūdī, ed. Barbier de Meynard, iv, 89, 90.]

Isḥāḳ El-Warrāḳ, also known as En-Nedīm, A.H. 377 (A.D. 987)], of which I here subjoin a translation.*

"The English Discourse, which consists of three parts (funūn).—The First Part on the history of the relaters of night-stories, and the tellers of fanciful tales, and the names of the books composed on the subject of night-stories and fanciful tales.—Mohammad Ibn-Isḥāḳ says, The first who composed fanciful tales, and made books of them, and consigned them to depositories [libraries], and made some of them as though they were related by the tongues of [brute] animals, were the first Persians. Then the Ashkānian Kings, who were the third dynasty of the Kings of the Persians, added† to them. Then these tales were augmented and amplified in the days of the Sāsānian Kings. The Arabs also translated them into the Arabic language, and the eloquent and fluent took them and trimmed and embellished them, and composed others like them. The first book of this kind that was made is the book [entitled] 'Hezār Afsān,' which signifies 'Alf Khurāfeh' (the 'Thousand Fanciful Tales'); and the cause thereof was this:—One of their Kings used, when he married a woman, and had passed one night with her, to kill her on the morrow. And he married a damsel of the daughters of the Kings, of those endowed with intellect and knowledge, who was called Shahrāzād; and when she was with him, she began to tell him fanciful tales, and used to connect the story, at the expiration of the night, with that which would induce the King to preserve her alive‡ and ask her, in the following night, respecting the conclusion of the story, until a thousand nights had passed over her. He, meanwhile, treated her as his wife until she was blest with a child by him, [when] she shewed him, and made him acquainted with, the stratagem that she had practised upon him, and he thereupon admired her intelligence, and inclined to her, and preserved her alive. And the King had a ḳahramāneh, called Dīnārzād, who agreed

* [*Fihrist*, ed. Flügel, ii, 148–9; cp. i, 304, 31.]

† The word "a'raḳa," rendered "added" conjecturally, seems, as Von Hammer observes, to be a mistake of a copyist.

‡ Professor Falconer proposed this reading, for 'ala-stiḳbāliha, "'ala-stibḳāïha."

with her as to this [proceeding]. It has been said that this book was composed for Humāy the daughter of Bahman. Moḥammad Ibn-Isḥāḳ says, And the truth, if it be the will of God, is, that the first who amused himself with the recitation of tales by night was El-Iskender (Alexander); and he had a number of men who used to make him laugh, and tell him fanciful tales: he however desired not thereby to please himself; but he only desired that he might be watchful and cautious.* And after him, the Kings in like manner made use of the book [entitled] 'Hezār Afsān.' It comprises a thousand nights, but less than two-hundred night-stories; for a night-story often was related in a number of nights. I have seen it complete several times; and it is, in truth, a corrupted book of silly narratives."

Hence it is most probable that the translation of this work was entitled, as De Sacy supposed, the "1000 Nights." An Arabic collection of tales called the "1001 Nights" is stated to have been known in Egypt in the twelfth or thirteenth century of our era:† but in this instance again I think it most probable that the addition of one night has been made by transcribers for the same reason that some copyists are supposed to have added the one night in El-Mes'ūdī's work. Ḥājjī Khalīfeh mentions the "1000 Nights," without giving any account of it; but not the 1001: whence I infer that he had not met with the latter title in any work that he had read; and that, at the time when he wrote (about the middle of the seventeenth century), the book so called was not commonly known. De Sacy perhaps attached too much importance to the question, whether the "1000 Nights" or the "1001 Nights" was the title of the Arabic translation of the Hezār Afsāneh, in consequence of

* [El-Maḳrīzī, in his *Khiṭaṭ*, tells exactly the same story respecting El-Iskender.—E.S.P.]

† See the *Athenæum*, No. 622. [This refers to a passage from Ibn-Sa'īd, who visited Cairo in 1241, and quotes a story from El-Ḳurṭubī about the Fāṭimī Khalīfeh El-'Amir and his Bedawī girl in the Ḥawdaj on the Island of Er-Rawḍah near Cairo, and the tales that were told about them "like unto the tale of El-Baṭṭāl and the Thousand and One Nights and what resembleth them." The passage is quoted by El-Maḳḳarī and also by El-Maḳrīzī (*Khiṭaṭ*, i, 485), and proves that a book known as the 1001 Nights existed in the 13th century.]

his firm conviction that the said translation must have been almost totally different from the 1001 Nights now existing, and that the latter was composed at a very late period. But after reading the statement in the *Fihrist*, I can scarcely entertain the slightest doubt of the correctness of his opinion, as far as the titles are concerned; and in the following remarks, I shall distinguish the work mentioned in the *Golden Meadows* and the *Fihrist* by calling it the 1000 Nights, and by the title of the 1001 Nights I shall designate only the great work now generally known by this title.

The 1000 Nights must have been composed some centuries before the age of the author of the *Fihrist*, or he would not have mentioned, without positively denying its truth, the assertion which referred it to the time of Queen Humāy, who was the daughter of Artaxerxes Longimanus. Perhaps an Arab translator converted a Kayānian King into a Sāsānian; for in almost all the copies of the 1001 Nights, the father of Shahriyār is called a Sāsānian, and the most probable way of accounting for this is by supposing that he was so called in the 1000 Nights. But I suspect that the composition of the 1000 Nights may have been attributed to Queen Humāy herself, and merely because she was called "Chihr-āzād;" * that the tradition referring it to the age of that Queen is worthy of very little dependence, and that the work may have been composed during the times of the Sāsānians. The assertion respecting its supposed age is, however, of little importance in comparison with the statement regarding the nature of its contents. From this it is evident that the 1001 Nights was formed on the model, and partly of the contents, of the 1000 Nights; but it is also evident that most of its best tales, and those which constitute its chief portion, are Arab compositions (though not all entirely the offsprings of Arab invention); and as the introduction has been greatly altered, it is most

* [El-Mes'ūdī makes Shahrāzād (in Persian Chihr-āzād, "open faced") the name of the Jewish mother of Queen Humāy or Humāyeh, as well as of Humāy herself. Assuming that Artaxerxes was the Ahasuerus of the Book of Esther, it has been suggested by Prof. de Goeje that the story of the one-day wives of Ahasuerus and the success of Esther may be related to an old Persian folk-tale which was also the source of the framing-story of the 1001 Nights.]

probable that other portions which were derived, as far as their general plans and main incidents are concerned, from the 1000 Nights were altered in a similar manner. It mentions incidents founded upon Muslim customs, and describes Muslim manners, religion, and superstitions. The title of the "1001 Nights" I suppose to have been adopted partly for the purpose of distinguishing this work from the "1000 Nights!" but not solely with this view; for even numbers are deemed by the Arabs unlucky.

That tales of Arab composition form the chief portion of the 1001 Nights is, I believe, admitted by all critics who have considered the subject. Respecting such tales, it is my intention to offer some observations; but first I shall attempt to answer this question:—Has the 1000 Nights been gradually augmented and otherwise altered during several successive ages, and thus become what we now find entitled the 1001 Nights?—That this has been done is the opinion of Von Hammer, and I thought the same, until I had read a considerable portion of the work which I have translated, when I began to doubt; and ultimately I was led to adopt nearly the opposite opinion of De Sacy, seeing what appeared to me to be very strong objections to the judgment pronounced by the former. The differences that are found in various manuscripts bearing the title of the "1001 Nights" have been considered as strongly favouring the opinion that the modern works thus entitled are little more than editions of the 1000 Nights augmented by different persons and in different ages; new tales having been evidently added at different periods to complete certain copies of which some portions had been lost: but it is important to mention certain facts which I think fully sufficient to account for these differences without such a supposition. I see no differences in the copies now known that are not to be easily accounted for in the same manner as the discrepancies existing in two or more copies of the Romance of Abū-Zeyd, or that of Eẓ-Ẓāhir, and other similar works, which are committed to memory by the public reciters. I have been informed that these persons are often employed to dictate the contents of the above-mentioned works to those who desire to restore them to writing: and frequently copies

are made from a number of fragments, and the *lacunæ* filled up by the assistance of the public reciter, or by the invention or choice of the copyist. A bookseller in Cairo, when I was in that city, was busily employed for several months in endeavouring to make up a copy of "The Thousand and One Nights" in this manner, which he would have found an easy task some years before, when the tales which compose it were publicly recited in the streets of that city. Hence I think it probable that, in many an instance, an imperfect copy of this work was transcribed, and the numbers and divisions of the Nights altered so as to form an uninterrupted series; and that the remainder was made up from other copies afterwards found, or dictated by memory, or partly taken from traditions or books of anecdotes, and when all these sources failed, that parts were supplied by the copyist's invention. This is rendered more likely by the fact that books in Egypt are generally left unsewed; five sheets, or double leaves, being usually placed together, one within another, composing what is called a "karrās;" a very common consequence of which is, that a karrās here and there is lost. Thus we may account for transpositions, for differences in the divisions of the Nights, and for the introduction of new stories. Indeed in no other way can I explain the fact that, in two or more copies, the tales which in *all* the copies are placed in the early part, as well as others, present the most remarkable agreements both in their incidents and in particular phrases, and, at the same time, disagreements equally or more remarkable, not only in arrangement, but in many other respects, and evidently not the effects of any attempt at improvement. I cannot find that there exist any complete copies essentially and mainly differing, one from another,* or any copy which does not present certain evidence of its having been originally written, or altered, within the last three or four centuries;

* The Cairo edition, that published at Calcutta, and Von Hammer's MS., appear to agree almost exactly throughout; and nearly the same may be said of the Breslau edition though it differs greatly in the order of the stories; for the 703 Nights completed when this translation was published contain, besides a few anecdotes, only two tales which are not included in the Cairo edition; those being "the Sleeper Awakened" and "the Ten Wezīrs."

and the rare *fragments* bearing the same title, but very considerably differing from the more common work, I regard as partly copies, and partly imitations, of the latter. The composition of this work may have occupied many years, and have been published in separate portions; and its success may have induced persons to copy and imitate it. Now the reader may say, If this work have been thus imitated in late times, we may infer that the 1000 Nights may have been imitated by various persons in different ages and countries. I see nothing improbable in such an inference, nor in the supposition that an altered and augmented edition of the 1000 Nights may have served as the immediate model, and in some degree as the groundwork, of the 1001; but I cannot think that the latter work is merely the last of several editions of the former, augmented in successive ages. In submitting the following observations to the judgment of the reader, I must remind him that I use the term *composition*, as applied to this work, in the same slightly restricted sense in which it is employed in speaking of a modern history or a historical romance.

That it was at a late period composed, and not merely modernized, I infer from certain considerations suggested by the state of society exhibited in most of the tales (including almost all those that are generally regarded as the best in the series), the style of the language in which they are written,* their close agreement in these and other respects, and the frequent allusions and references, in many of these tales, to customs, buildings, &c., of late ages. I allow it to be most probable that a person *composing* such a work as the one in question would largely avail himself of tales of different ages already existing, and adapt them in some measure, more especially those of foreign countries, to the state of society in which he lived. This has been done in the cases of tales which are of old dates, and borrowed from Persia and India. But if we suppose the main portion of the work to have been modernized in this manner, and in a much greater degree, by successive transcribers, how

* Most of the best stories exhibit a similarity in style which is the more remarkable considering the surprising versatility that is displayed by many Arab story-tellers.

is it that we do not find any copy of it that has been so modernized within the last three centuries? We have also similar works, which, like the 1001 Nights, have been recited by the public story-tellers of Cairo within the last half-century, such as 'Antar, Delhemeh, Seyf Dhu-l-Yezen, Abū-Zeyd, and Eẓ-Ẓāhir; and these have been repeatedly transcribed at various periods; but the manners and customs which the early copies exhibit have remained in the later unchanged.—Further, if the work under our consideration be little more than an old and a well-written composition modernized in *style*, by which I mean, rendered like unclassic works of late ages, the case is, as far as I know, without a parallel in the literature of the Arabs. It has undergone certain alterations in style under the hands of copyists; but I find no instance of such alteration of a work originally well written,* as all old works are; and if this were so written, there can be little doubt that some correct copy of it would have been preserved; for learned sheykhs (as the editors of the Cairo edition and the Calcutta edition of the first two hundred Nights) † have taken pains to *improve* the style. I therefore believe that all the copies of it are from manuscripts which, with respect to language, were unworthy of being faithfully transcribed. We cannot suppose the style to have been altered in order to render the work intelligible to the illiterate, since we find no copy that *is* so altered. The illiterate imperfectly understand the most corrupted copies; for the language of every copy is a lame imitation of that dialect which is confined to literary compositions, and which, though it long lingered in the

* Mere differences of style are easily explained by the necessity of adapting the language to the dialect of a particular country; but it is worthy of remark, in this place, that such differences are evidences of the late date of this work; for it is not the custom of the Arabs thus to corrupt their *classical* works, among which no sheykh includes "The Thousand and One Nights:" its style is neither classical, as some Europeans have supposed, nor is it, as others have imagined, that of familiar conversation: I believe that the language of every copy of it now known, except those improved by modern sheykhs, is almost as different from the former style as it is from the latter.

† The Calcutta edition of the complete work has also been considerably improved in style. This is evident from a specimen which was circulated long before the publication of the first volume.

deserts, began to be gradually superseded by a more simple language in the Arab towns and villages in the first century of the Flight.

Another question may here be considered, before I attempt to shew in how great a degree the 1001 Nights consists of Arab tales.—With respect to the country in which it was composed, I have before stated my opinion that it was Egypt, and I still hold that opinion. All the complete copies (printed and manuscript) of which I have any knowledge describe Cairo far more minutely and accurately than any other place; and the language, manners, customs, &c., which they exhibit agree most closely with those of Egypt. This is also evidently the case with Galland's very imperfect MS., which existed A.D. 1548; and we have no reason to refer the date of any other copy to so early a period. Here, moreover, I may adduce, as confirming my own views, the opinion of Von Hammer, who thus writes:—"Si, donc, on ne saurait déterminer que d'une manière vague la date de la rédaction arabe des Mille et Une Nuits, on peut indiquer avec bien plus de précision l'Egypte comme la patrie de cette édition augmentée et retouchée, car les mœurs, les usages, les circonstances locales, la langue, tout, en un mot, d'un bout à l'autre de l'ouvrage, porte l'empreinte de ce pays." * The frequent mention of Hārūn Er-Rashīd might seem to render probable the idea that the tales in which he figures were composed by a native of Baghdād, and a subject of the 'Abbāsīs. But the fame of that Khalīfeh has occasioned a proverb still current in Egypt; and I see nothing unreasonable in the opinion that a late Egyptian writer of tales should have made him the performer of extraordinary actions, and his celebrated capital the scene of wonders and magnificence. Von Hammer, speaking of the tales which he regards as the most recent, and of purely Egyptian origin, says, "La scène de ces contes est placée ordinairement au temps du khalife Haroun-al-Raschid." †

It is not easy to point out *all* the stories in the 1001 Nights which are Arab compositions; but, as I have before

* Quoted by De Sacy, in his Dissertation, p. v, prefixed to a late edition of Galland's version of the 1001 Nights.

† See his Preface prefixed to Trébutien's version, page xxvi.

observed, that such stories constitute the chief portion of the work I believe all critics have admitted. According to Von Hammer, as De Sacy states, the old groundwork of the 1001 Nights is found to have become, by the addition of tales of Arab origin, the *least* portion of the collection; old Persian or Indian tales have also been introduced; but the materials of later dates and of purely Arab origin form incomparably the greater portion. If so, the chief part of the 1000 Nights must have been excluded from the 1001; and the latter is far more an Arab than a Persian composition. I do not, however, consider all the tales of Arab *composition* as of purely Arab *origin*. All the stories of which the scenes are laid in Persia or India may be more or less *founded* on tales formerly current in those countries; but I think that there are few of these which are not Arab compositions. When we compare the generality of these stories with that of the Magic Horse, which appears to be scarcely more than a translation of a Persian tale, or with that of Jelī'ād and his Son and the Wezīr Shemmās, clearly an Indian tale * (to which I shall have occasion to revert), how great a difference is observed! Most of the former closely agree with the tales which are undoubtedly of Arab composition; and with these I do not scruple to class all the tales professedly relating to the times of Hārūn Er-Rashīd and other Muslim princes. So do I all those that contain many pieces of poetry. Here it may be observed, that the story of Jelī'ād contains no poetry; that of the King and his Son and the Damsel and the Seven Wezīrs, which, as will be presently shewn, is a Persian or Indian tale, contains but one verse; and the Magic Horse, only one piece, of four verses, in my original, and only one couplet in the Breslau edition. Another story, that of Ḥāsib, or Jamasp,† bears strong evidences, I think, of its being a Persian or Indian composition, little altered by the Arab translator except in the parts which narrate the adventures of Bulūkiyā and those of Jānshāh; and only the portion relating to Jānshāh contains any verses. But the

* This I have not included in my translation, but it is in Trébutien's, and in the English version of select tales by the Rev. G. Lamb.

† [Also known as The Queen of the Serpents.]

want or scarcity of verses in these tales affords no reason for regarding others in the like case as mere translations. There are several tales clearly of Arab composition containing very little poetry. It is evident that the composer or composers of the 1001 Nights possessed no great skill in the art of poetry, but an ability to adapt to particular purposes the poetry of various authors, altering it when necessary, and to compose verses not strictly according to the rules of prosody; for in all the copies of the 1001 Nights that I have seen, except those corrected by learned sheykhs, the poetry abounds with false metres and other errors.

Hence those stories that contain many pieces of poetry which are not quotations, but written expressly to suit the incidents described, as is the case in the story of Uns-el-Wujūd, and some others, I am inclined to regard as borrowed, like most, if not all, of the anecdotes. It would be unreasonable to suppose that none of the Arab tales in the work were merely borrowed; for we find that tales of Persia and India, little altered, have been inserted in it; and it is remarkable that the only two stories which El-Mes'ūdī mentions (by their titles) in such a manner as to shew that they did not belong to the 1000 Nights are included in the 1001; and that one of them is Indian; and the other, Persian or Indian. One of these, the story called in his work that of "Jīlkand (or Wezreh, or Wardeh, according to some copies,) and Shemmās," is that called in my original "Jelī'ād and his Son and the Wezīr Shemmās," the history of the Indian King Jelī'ād, his son Ward Khān, and the Wezīr Shemmās, the chief of seventy Wezīrs. The other, "the Book of Sindibād," is the story of "the King and his Son and the Damsel and the Seven Wezīrs." * It is evident that both those stories have undergone alterations under the hands of the Muslim translators; but they do not exhibit those characteristics which I regard as evidences of Arab composition; and from the style of their language, I think it most probable that they were not copied from manuscripts,

* This I have learned from Mr. W. H. Morley. [Lane's mere abstract of this collection of stories is not included in the present edition. For its history, see W. A. Clouston, *The Book of Sindibād*, 1884.]

but taken down from the mouths of public reciters who ur
avoidably corrupted the style in narration.—There is also, a
I have since been informed by Mr. [W. H.] Morley, anothe
old story, apparently an Arab composition, but of doubtfu
origin, in the 1001 Nights, namely, that of Seyf-el-Mulū
and Bedi'-el-Jemāl. This he has found in the same volume
that contain the Book of Sindibād, and also in a Persia
MS. lent him some time since by the Rev. William Cureton
The two Persian MSS. (which differ considerably in style
though not in substance,) contain an introduction agreein
pretty closely with that which I have translated, but differin
slightly from that and from each other; and in both of ther
the King described in the Arabic as one of the Kings of th
Persians is mentioned as the Sultān Maḥmūd of Ghazne
and the person employed by him to search for the story c
Seyf-el-Mulūk is said to have been the famous Ḥasan Mey
mandī, his Wezīr.—Some other tales, as that of 'Omar En
No'mān, and that of Taweddud, have probably been merel
borrowed; and most of the complete copies of the work,
not all, contain a few tales which have apparently beer
composed late in the sixteenth, or even in the seventeenth
century, and inserted to supply lost portions, or to augmen
the original series. Among these I do not hesitate to includ
the story of Abū-Ṣīr and Abū-Ḳīr.

To discover the origins of the tales of the 1001 Night
is in most cases impossible. I believe that these tales are
as to their origins, of various countries; and hence I hav
seldom endeavoured to discover any thing more than th
probable immediate sources from which the incidents tha
they describe have been borrowed. It is only when a fictio
is based on a historical fact of a singular nature (as is th
case with the Barber's story of himself, in the tale of th
Humpback), and not on an action likely to have bee
imitated, that we can feel satisfied of our having discovere
its origin. Von Hammer includes the works of Home
among the sources from which incidents related in the 100
Nights have been borrowed. On the other hand, a ver
able critic has remarked, "In the story of Sindbad, mān
of the incidents which are attributed to the Greeks wer
undoubtedly borrowed by them from Persia;" and I inclin

to his opinion. But that many learned men among the Arabs were acquainted with the poems of Homer has been proved to me by a letter which I have had the pleasure of receiving from the Rev. William Cureton. After directing my notice to the well-known fact that the works of that great poet were translated into Syriac by Theophilus of Edessa, chief astronomer at the court of El-Mahdī, and mentioning several other circumstances which render it extremely improbable that Homer's poems should not have been known to many Arabian scholars, Mr. Cureton has added a passage cited by Ibn-Abī-Uṣeybi'ah, in his Lives of the Physicians, from Yūsuf the son of Ibrāhīm, a freedman of Ibrāhīm the son of El Mahdī, which is highly interesting, and perfectly decisive as to this question. The said Yūsuf states, that, visiting a sick friend, he saw, while in the house of that person, a man with his face covered, "walking to and fro, and singing some verses, in Greek, by Homer, the chief of the Greek poets;" and this man proved to be Ḥoneyn, the celebrated translator of many works on philosophy and medicine from the Greek into Arabic. Mr. Cureton has examined this passage in four MSS., and found no important variation.

In my endeavours to ascertain the period and the country in which this work was composed, I have not merely considered its internal evidences of the time and place. The earliest period at which any portion of it * has been incontestably proved to have existed is the year 955 of the Flight (A.D. 1548). This date occurs in a marginal note written by a Christian reader of Tripoli in Syria, expressing a prayer for the long life of the owner of the book (li-mālikihi), in a volume of the incomplete MS. which Galland procured from Syria: and in another volume of the same is a similar note by the same person, dated 973. We do not find that Eastern authors have made any unmistakeable mention of this work, as now known to us. They may have been silent respecting it, because it is not written in the usual literary style, and because to them it wants the strange charms which so powerfully

* [The Book of Sindībād and the story of Jelī'ād are mentioned by El-Mes'ūdī as distinct tales, though they were afterwards incorporated in the 1001 Nights.]

recommend it to the natives of the West. Respecting the date of the work, my opinion nearly coincides with that of De Sacy: he concluded that it existed about the middle of the ninth century of the Flight [our 15th c.], because he did not find coffee mentioned in it: but on the same ground he might have assigned to it a somewhat later date; as the custom of drinking coffee did not become common even in the Yemen until the latter part of that century, and coffee was first imported into Egypt within the first ten years of the next century: some years more elapsed before it began to be a common beverage there; and thence it passed, probably through Syria, to Constantinople. Some stories which occur in the earlier portion, or first quarter of the work, so placed in every copy now known, bear strong evidences of their having been written at least as late as the latter half of the ninth century of the Flight: in the remaining portion, there are indications of a later date: and coffee is mentioned in a manner not to be mistaken;* but had coffee long been a common beverage it would doubtless have been mentioned frequently, from the general disregard of historical accuracy manifested throughout the work; and as I have noticed nothing indicating a later date than is thus implied, I infer that the work must have been completed before the middle of the tenth century of the Flight, whether the mention of the coffee be attributable to a copyist or not.

Whatever may be the opinions of others respecting the literary *history* of the 1001 Nights, I think they will agree with me on one point, the most important point to decide in these remarks regarding them as relating to my own translation, the period of the manners, &c., which it generally describes. To determine this has been my chief object in some of the illustrations in notes inserted in my translation.

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* It is thus mentioned in the editions of Cairo and Breslau, in the Calcutta edition of the first two hundred Nights, in the MS. of Mr. Wortley Montagu, and in that of Von Hammer: I think it probable, therefore, that I might find the same to be the case with all the *complete* copies of the work, if I had it in my power to examine them. [This opinion holds good with regard to the Calcutta edition of the complete work, as I have ascertained by comparing the passages to which reference is here made.—E. S. P.]

[The notes just referred to, omitted in the present edition, are chiefly directed to support Lane's contention that the Nights were composed or put together about the time of the Ottoman conquest of Egypt in 1517. He believed that the luxury and wine-drinking and similar habits represented Cairo society of that time; but these habits seem to me to have been quite as characteristic of the early days of the Memlūk Sulṭāns in the 13th and 14th centuries.* The use of the name Miṣr for Cairo is adduced as a proof of late date, since Cairo was not so called in the time of Es-Suyūṭī, who died in 1505, but always El-Ḳāhirah. But the name, as Lane admits, might easily have been changed by a copyist, and no one, I believe, has maintained that the Nights were actually written out *literatim* in their present language before the 16th century. The mention of coffee, of the Sheykh-el-Islām, and of the 'Ādilīyeh mosque, makes this certain. Lane considered the four colours of the fish in the story of the Young King of the Black Islands in connexion with the ordinance of 1301 in Egypt regulating the colours of turbans worn by Jews and Christians as a proof of late date, because the story is told as "ancient"; but such sumptuary laws were but a revival of similar distinctions of dress between the several religions dating from the first decade of the Hijreh, and even if the writer had the edict of 1301 in his mind, there does not seem to be any reason for assuming that it was already "ancient." Again, the fact that many of the incidents of Es-Sindibād's voyages find parallels in the works of El-Ḳazwīnī (died 1283) and Ibn-El-Wardī (died 1348) is regarded by Lane as a sign that this story is later than the writings of these authors; but they doubtless copied earlier wonder-stories. The Odyssey, the apocryphal "Acts of Andrew and Matthias in the City of the Anthropophagi," and even an Egyptian tale of the XIIth Dynasty have been quoted as sources of Es-Sindibād. The remarkable absence of any familiarity with the numerous titles and officers of the Court of the Memlūk Sulṭāns of Egypt is cited as indicating that these titles had been forgotten by

* [See, for example, my *Story of Cairo*, 209, 215, &c.; *History of Egypt in the Middle Ages*, 245–52, 302, &c.]

the time the Nights were composed; but this silence would seem rather to point to a date of composition *before* such titles became familiar. I cannot conceive a writer of about A.D. 1500 elaborating tales of sulṭāns and emīrs and never once mentioning a Lord Taster, Lord Cup-bearer, Lord Polo-master, Master of the Household, Lord of the Halberds, Master of the Horse, and so on, or invariably styling the Prime Minister Wezīr, whereas in Memlūk times he bore the title of Nā'ib-es-Salṭanah, to whom the wezīrs were quite inferior in rank. Nor is it conceivable that a writer at the close of the Memlūk period or the beginning of the 'Othmānlī could have kept out of his pages, and excluded from his *dramatis personæ*, the great names of the centuries immediately preceding—such as Beybars, Ḳalā'ūn, En-Nāṣir, &c. The latest historical name that appears in the Nights is that of Saladin, who died in 1193.

The truth is that the internal evidence of the Nights proves very little; it is too conflicting to be of decisive value. The incidental references to names of buildings in Cairo, like the references to coffee or tobacco, may be the interpolations of later copyists: the general *absence* of such references in the case of a habit afterwards universal is far more significant. The Khān of El-Jāwalī (in the story of the Humpback) was a 14th-century building in Cairo, and this would tally well enough with the Barber's date in his horoscope, 763 A.H., according to some MSS.; but the date 653 (A.D. 1255) in other MSS. agrees better with his remark that he was in Baghdād during the reign of El-Mustansir (1226–1242). All these, however, may be due to copyists. One point I discovered myself (and it is gratifying to note that Burton adopted it, though as usual without acknowledgment, in his "Terminal Essay"), that the street called Darb El-Munaḳḳirī in the same story is probably a clerical error for Darb El-Munḳadhī, which was no longer known by that name in El-Maḳrīzī's time (1417), but was then called Darb El-Emīr Bektemir El-Ustāddār,* an officer who died in the first half of the 14th century. If this reading is correct, it proves that the present text of the Story of the Humpback, or at least this passage in it, could not have been written

* [*Khiṭaṭ*, ii, 40.]

later (or much earlier) than the middle of the 14th century. But this does not prove that other portions of the Nights were not written much later or much earlier than this. The complete absence (except in one anecdote, easily interpolated) of all reference to the Shīya'ī Fāṭimī Khalīfehs of Egypt, and the consistently Sunnī orthodoxy of the Nights, make it impossible that they could have been composed in Egypt during the sway of that dynasty, 969 to 1169. The names of the Khalīfeh 'Alī and his son Ḥoseyn, which may be termed the shibboleths of the Shī'ah, do not once occur. The Khalīfehs of the Nights are the Baghdād 'Abbāsī Khalifehs of the orthodox line, and the heretical Shī'ah (or Rāfiḍīs) are mentioned with contempt. It is also to be noted (as Lane did) that the usual term for "King" in the Nights is Sulṭān, a title which *in Egypt* was first adopted by Saladin, though used in Persia two centuries earlier; and that, whilst the Nights are full of references to Baghdād and its Khalīfehs, not a word is said about its capture and the destruction of the Khilāfeh by the Mongols in 1258,—the greatest catastrophe in the history of Islam.

From all this I can draw but one conclusion: that the 1001 Nights assumed its present general form in the hands of an Egyptian compiler after the fall of the Fāṭimīs and the accession of Saladin (1169), and before the fall of Baghdād (1258) and the firm organization of the Memlūk power under Beybars (1260),—that is about the first half of the 13th century. We know from El-Mes'ūdī that a book popularly known as the 1001 (or the 1000) Nights existed in the first half of the 10th century, and that it was modelled upon an old Persian collection called the 1000 Tales; but we do not know its contents or how far it resembled either the 1000 Tales (which has disappeared) or our present 1001 Nights. En-Nedīm proves conclusively the relationship of the Persian 1000 Tales to the 1001 Nights so far as the framing-story of Shahrāzād and her sister is concerned. Further, Ibn-Sa'id shows that the Arabic 1001 Nights was known in Egypt in 1241, or else he would hardly have quoted El-Ḳurṭubī's reference to them without comment, and El-Ḳurṭubī himself, though his date is not

certain, must have heard of the Nights at some time between 1130 (the date of the death of El-Āmir to whom the story relates) and 1241. It seems probable that whatever the 1001 Nights of El-Mes'ūdī were, the 1001 Nights of El-Ḳurṭubī were practically our present Nights. They were copied, and "local colour" was introduced in the names of Cairo streets and buildings; and undoubtedly tales were afterwards incorporated, probably as late as the date preferred by Lane for the composition of the Nights, the beginning of the 16th century. But that the main collection existed practically in its present shape in the 13th century appears to me to agree best with the slender evidence, external and internal, both positive and negative, at our disposal.

Reference must be made to a passage in En-Nedīm pointed out by Prof. Aug. Müller,* upon which Mr. Joseph Jacob laid great stress in a suggestive but very speculative "Introduction" to the Nights which he published in 1896. This passage states that a certain Moḥammad El-Jahshiyārī (Mr. Jacob writes it, after the German spelling, "Gahshijari") "composed a book for which he selected one thousand tales from the writings of the Arabs and Persians and Greeks, every piece by itself without connexion with the other, and he let come professional tale-tellers to him, from whom he took the best they knew and could. Also he chose from out of the story-books and histories what pleased him and was of use. Thus he collected four hundred and eighty nights, each night a complete story running to fifty sheets more or less. Then death prevented him from completing his plan of making up one thousand stories." No one knows the date of this Jahshiyārī, except that he was, of course, earlier than 987, the date of En-Nedīm's *Fihrist*, but he certainly set to work in very much the way in which a compiler of the 1001 Nights would have set about it. On the strength of this quotation Mr. Jacob is disposed to ascribe "most if not all" of the tales relating to Hārūn Er-Rashīd, or localized at Baghdād, to El-Jahshiyārī. It is a slender thread to hang by, and it leaves out the connexion between the Persian 1000 Tales and the 1001 Nights established by El-Mes'ūdī and En-Nedīm, though the latter

* [*Bezzenbergers Beiträge*, xiii, 222–4.]

does not mention the 1001 Nights by name. If El-Jahshiyārī's 480 Nights were really the nucleus of the 1001, afterwards amplified and redacted in Egypt, we must give up the idea that the 1001 was in any sense a translation of the Persian 1000 Tales. El-Jahshiyārī, or his later editors, may have adopted the framing-story of the Hezār Afsāneh and little more, and most of the Persian tales may have been eliminated in favour of others of a more Arab, Egyptian, and Muslim character. But here we are in the region of mere speculation. All that can be deduced safely from the extract about El-Jahshiyārī is that under the 'Abbāsī Khalīfehs there was a taste for collecting tales from various sources and arranging them as night-stories; and this we knew already from El-Mes'ūdī, En-Nedīm, and El-Ḳurṭubī, who all mention "other" works "like" the 1001 or the 1000, while Ḥamzeh of Iṣfahān in 961 refers to "nearly seventy" such story-books.* It is something, however, to have got at a definite name of a compiler of such collections, and En-Nedīm's additional statement in the same connexion, that he had "seen a number of volumes written by the hand of Abū-l-Jayyib, brother of Shāfil (?)," may also lead to further discoveries.

As to the *origin*, apart from the literary history, of the 1001 Nights, a volume might be written about their parallels in Eastern and Western folklore. Many of them are as old as the hills and as widespread as the seas. Mr. Jacob, who is a master of this subject, says that 94 variants of the story of the Fisherman and the Jinnī have been collected by Dr. Krohn. This tale is of Indian origin, like the Bull and the Ass, the Husband and the Parrot, the Third Royal Mendicant (who, as well as the Magic Horse, appears in Chaucer's Squire's Tale), the Barber's Fifth Brother, the Book of Sindibād or the Seven Wezīrs, and others of the Sindibād cycle. The tales of Persian origin, as distinguished from Indian tales brought through the Persian, are less easy to identify, owing to the small extent of the old Persian literature that has survived. "Many-columned Irem," an old Arabian legend, was known to El-Mes'ūdī,† who also speaks of

* [*Annales*, ed. Gottwaldt, text, 41–2.] † [iv, 88; i, 369.]

Mūsā's visit to the City of Brass, not as a story, but a fact. Mr. Jacob's tentative list of the tales of the 1001 with his identifications and conjectures as to their sources published as Appendix II to his "Introduction" should be consulted.

S. L.-P.]

APPENDIX

THE STORY OF 'ALA-ED-DIN AND THE WONDERFUL LAMP

TRANSLATED BY STANLEY LANE-POOLE

I HAVE heard, O King of the Age, that there dwelt in a city of China a poor tailor who had a son named 'Ala-ed-Din. Now this boy had been a scatter-brained scapegrace from his birth. And when he had come to his tenth year his father wished to teach him a handicraft; and being too poor to afford to spend money on him for learning an art or craft or business, he took him into his own shop to learn his trade of tailoring. But 'Ala-ed-Din, being a careless boy, and always given to playing with the urchins of the street, would not stay in the shop a single day, but used to watch till his father went out on business or to meet a customer, and then would run off to the gardens along with his fellow-ragamuffins. Such was his case. He would neither obey his parents nor learn a trade; till his father, for very sorrow and grief over his son's misdoing, fell sick and died. But 'Ala-ed-Din went on in the same way. And when his mother perceived that her husband was dead, and that her son was an idler of no use whatever, she sold the shop and all its contents, and took to spinning cotton to support herself and her good-for-nothing son. Meanwhile, 'Ala-ed-Din, freed from the control of his father, grew more idle and disreputable, and would not stay at home except for meals, while his poor unfortunate mother subsisted by the spinning of her hands; and so it was, until he had come to his fifteenth year.

One day, as 'Ala-ed-Din was sitting in the street playing with the gutter-boys, a Moorish Darwish came along, and

stood looking at them, and began to scrutinise 'Ala-ed-Din and closely examine his appearance, apart from his companions. Now this Darwish was from the interior of Barbary, and was a sorcerer who could heap mountain upon mountain by his spells, and who knew astrology. And when he had narrowly scrutinised 'Ala-ed-Din, he said within himself: "Verily this is the youth I need, and in quest of whom I left my native land." And he took one of the boys aside and asked him concerning 'Ala-ed-Din, whose son he was, and wanted to know all about him. After which, he went up to 'Ala-ed-Din, and took him aside, and said: "Boy, art thou not the son of such a one, the tailor?" And he answered: "Yes, O my master; but as to my father, he has long been dead." When the Moorish sorcerer heard this, he fell upon 'Ala-ed-Din, and embraced him and kissed him and wept till the tears ran down his cheeks. And when 'Ala-ed-Din saw the state of the Moor, wonder seized upon him, and he asked him and said: "Why dost thou weep, O my master? and how knowest thou my father?" And the Moor replied in a low and broken voice: "My boy, how dost thou ask me this question after thou hast told me that thy father, my brother, is dead? For thy father was my brother, and I have journeyed from my country, and I rejoiced greatly in the hope of seeing him again, after my long exile, and cheering him; and now thou hast told me he is dead. But our blood hideth not from me that thou art my brother's son, and I recognised thee amongst all the boys, although thy father was not yet married when I parted from him. And now, O my son 'Ala-ed-Din, I have missed the obsequies, and been deprived of the delight of meeting thy father, my brother, whom I had looked to see again, after my long absence, before I die. Separation caused me this grief, and created man hath no remedy or subterfuge against the decrees of God the most High." And he took 'Ala-ed-Din and said to him: "O my son, there remaineth no comfort to me but in thee; thou standest in thy father's place, since thou art his successor, and 'whoso leaveth issue doth not die,' O my son." And the sorcerer stretched forth his hand and took ten gold pieces, and gave them to 'Ala-ed-Din, saying to him: "O my son, where is thy house,

and where is thy mother, my brother's widow?" So 'Ala-ed-Din shewed him the way to their house, and the sorcerer said to him: "O my son, take this money, and give it to thy mother, and salute her from me, and tell her that thy uncle hath returned from his exile, and, God willing, will visit her to-morrow to greet her and to see the house where my brother lived and the place where he is buried." So 'Ala-ed-Din kissed the hand of the Moor, and went, running in his joy, to his mother's, and entered, contrary to his custom, for he was not wont to come home save at meal times. And when he was come in, he cried out in his joy: "O my mother, I bring thee good news of my uncle, who hath returned from his exile, and saluteth thee." And she said: "O my son, dost thou mock me? Who is this uncle of thine, and how hast thou an uncle at all?" And 'Ala-ed-Din answered: "O my mother, how canst thou say that I have no uncles or kinsmen living, when this man is my uncle on my father's side, and he hath embraced and kissed me and wept over me, and told me to make this known to thee!" And she said: "O my son, I know indeed that thou didst have an uncle, but he is dead, and I know not any other that thou hast."

On the morrow the Moorish sorcerer went out to seek 'Ala-ed-Din, for his heart could not bear parting from him; and as he wandered in the streets of the city, he met him disporting himself as usual along with the other vagabonds, and, approaching, he took him by the hand and embraced and kissed him, and took from his purse ten gold pieces, and said: "Haste thee to thy mother and give her these gold pieces, and tell her, 'My uncle would fain sup with us; so take these pieces and make ready for us a good supper.' But first of all, shew me again the way to your home." And 'Ala-ed-Din replied: "On the head and eye, O my uncle." And he went before him and shewed him the way home. So the Moor left him and went his way; while 'Ala-ed-Din went home and told his mother, and gave her the gold pieces, and said his uncle would fain take supper with them. So she arose forthwith and went to the market and bought what she needed, and returning home she set about making ready for the supper. And she borrowed from her neighbours

what she needed of dishes and the rest, and when the time came for supper she said to her son: "Supper is ready, but perhaps thy uncle doth not know the way to the house; go, therefore, and meet him on the road." And he answered, "I hear and obey." And whilst they were talking, a knock came at the door, and when 'Ala-ed-Din opened, behold, there was the Moorish wizard, with a eunuch carrying wine and fruit. And 'Ala-ed-Din brought them in, and the eunuch departed; but the Moor entered and saluted the mother, and began weeping and asking her questions, as, "Where is the place where my brother sat?" And when she shewed him her husband's seat, he went to it and prostrated himself and kissed the ground, and cried: "Ah, how small is my satisfaction and how cruel my fate, since I have lost thee, O my brother, O apple of my eye!" And he went on in this manner, weeping and wailing, until 'Ala-ed-Din's mother was assured that it was true, for verily he had swooned from the violence of his grief. And she raised him up from the ground and said: "What benefit is there in killing thyself?" And she comforted him, and seated him. And after he was seated and before the supper-tray was served, the Moor began talking with her, and said: "O wife of my brother, let it not amaze thee that in all thy life thou hast neither seen me nor heard of me in the days of my departed brother; for it is forty years since I left this city and banished myself from my birthplace and wandered throughout the countries of India and China and Arabia, and came to Egypt and abode in its glorious capital, which is one of the wonders of the world, until at length I journeyed to the interior of the West and abode there for the space of thirty years. One day, O wife of my brother, I was sitting thinking of my native land and my birthplace and my blessed brother, and my longing to see him grew stronger, and I wept and wailed over my separation and distance from him. And at last my yearning made me determine to journey to this country, which is the pillow of my head and my birthplace, for to see my brother. For I said to myself: 'O man, how long wilt thou abandon thy country and thy native place, when thou hast but one brother and no more? So rise and journey and see him ere thou die; for who can tell

the calamities of this world and the chances of life? And it would be a sore grief to die without seeing thy brother. Moreover, God (praised be his name!) hath given thee abundant wealth, and perchance thy brother may be in distress and poverty, and thou canst succour him as well as look upon him.' Therefore I arose and made ready for the journey, and recited the Fatihah; and when the Friday prayers were over, I departed and came to this city, after many troubles and difficulties, which I endured by the help of God. So I arrived here, and the day before yesterday, as I roamed about the streets, I perceived thy son 'Ala-ed-Din playing with the boys, and by Almighty God, O wife of my brother, hardly had I seen him, when my heart went out to him (for blood is loving to its like), and my heart told me that he was my brother's son. And I forgot my troubles and anxieties as soon as I saw him, and could have flown for joy, until he told me of the death of him who is gathered to the mercy of God most High; whereat I swooned for heaviness of grief and regret. But 'Ala-ed-Din hath doubtless informed thee of my tribulation. Yet am I comforted in part by this child, who hath been bequeathed to us by the departed. Verily, 'he who leaveth issue doth not die.'"

And when he saw that she wept at his words, he turned to 'Ala-ed-Din, to divert her from the thought of her husband; and to console her and perfect his deception, he said: "O my son 'Ala-ed-Din, what crafts hast thou learned and what is thy trade? Hast thou learned a craft to support thee withal, thyself and thy mother?" And 'Ala-ed-Din was ashamed and hung down his head in confusion, and bent it toward the ground. But his mother cried: "What then! By Allah, he knoweth nothing at all; I never saw so heedless a child as this. All the day he idleth about with the boys of the street, vagabonds like himself, and his father (O my grief!) died only of grieving over him. And I am now in woeful plight; I toil and spin night and day to gain a couple of loaves of bread for us to eat together. This is his state, O brother-in-law; and by thy life he cometh not home save to meals, and never else. And as for me, I am minded to lock the door of my house and open not to him, but let him go and seek his own living. I am an old woman,

and I have not strength to work and struggle for a livelihood like this. By Allah, I have to support him with food, when it is I who ought to be supported." And the Moor turned to 'Ala-ed-Din and said: "O son of my brother, why dost thou continue in such gracelessness? It is shame upon thee and befitteth not men like thee. Thou art a person of sense, my boy, and the son of decent folk. It is a reproach to thee that thy mother, an aged woman, should toil for thy maintenance. And now that thou hast reached manhood, it behooveth thee to devise some way whereby thou mayest be able to support thyself. Look about, for God be praised, in this our city there are plenty of teachers of handicrafts; nowhere more. So choose a craft that pleaseth thee, for me to set thee up therein, so that as thou waxest older, my son, thy trade shall bring thee maintenance. If so be thy father's calling liketh thee not, choose another that thou preferrest. Tell me, and I will help thee as best I can, my son." And when he saw that 'Ala-ed-Din was silent and answered him never a word, he knew that he did not wish any calling at all, save idling, so he said: "O son of my brother, let not my advice be irksome to thee; for if, after all, thou like not to learn a trade, I will open for thee a merchant's shop of the richest stuffs, and thou shalt be known among the people, and take and give and buy and sell and become a man of repute in the city." And when 'Ala-ed-Din heard his uncle's words, that he would make him a merchant trader, he rejoiced greatly, for he knew that merchants are well dressed and well fed. So he looked smilingly at the Moor and inclined his head to signify his content.

And when the Moorish wizard saw 'Ala-ed-Din smiling, he perceived that he was content to be made a merchant, and he said to him: "Since thou art satisfied that I make thee a merchant and open a shop for thee, O son of my brother, be a man, and, God willing, to-morrow I will take thee to the market to begin with, and get cut for thee an elegant dress such as merchants wear, and then find for thee a shop, and keep my promise to thee." Now 'Ala-ed-Din's mother had been in doubt whether the Moor were indeed her brother-in-law; but when she heard his promise to her son to open a merchant's shop for him and furnish him with

goods and wares and the rest, the woman decided in her mind that this Moor was verily her brother-in-law, since no stranger would have acted thus to her son. And she began to direct her son and bade him banish ignorance from his head and become a man, and ever obey his uncle like a son, and retrieve the time he had squandered in idling with his mates. Then she arose, and spread the table and served the supper, and they all sat down, and began to eat and drink; and the Moor discoursed to 'Ala-ed-Din on the affairs of business and the like, so that the boy did not sleep that night for joy. And when he perceived that the night had fallen, the Moor arose and went to his abode and promised them to return on the morrow to take 'Ala-ed-Din to have his merchant's clothes made.

The next day the Moor rapped at the door, and the mother of 'Ala-ed-Din arose and opened to him, but he would not enter, but only desired to take her son with him to the market. So 'Ala-ed-Din came forth to him and wished him good-day, and kissed his hand; and the Moor took him by the hand and went with him to the market, and entered a clothes-shop of all sorts of stuffs, and demanded a sumptuous suit of the merchant's style. So the dealer brought out what he required ready made. And the Moor said to 'Ala-ed-Din: "Choose what pleaseth thee, my son." The boy rejoiced greatly when he understood that his uncle had given him his choice, and he picked out the suit he preferred; and the Moor paid the dealer the price on the spot. Then he took 'Ala-ed-Din to the Hammam, and they bathed, and came forth, and drank sherbet. And 'Ala-ed-Din arose and put on his new dress, rejoicing and preening; and he approached his uncle and thanked him, and kissed his hand, and acknowledged his kindness.

After the Moor had come forth from the bath with 'Ala-ed-Din and taken him to the market of the merchants, and delighted him with the buying and selling therein, he said to him: "O son of my brother, it behooveth thee to become acquainted with the people, above all with the merchants, in order to learn their business, since it is now thy profession." And he took him and shewed him about the city and the mosques and all the sights of the place; and then

led him to a cook-shop, where dinner was served to them on silver dishes; and they dined and ate and drank until they were satisfied, and then they went their way. And the Moor pointed out the pleasure-grounds, and great buildings, and entered the Sultan's palace, and shewed him all the beautiful large rooms. Then he took him to the Khan of the foreign merchants, where he had his lodging; and he invited some of the merchants in the Khan to supper; and when they had sat down, he informed them that this was his brother's son, whose name was 'Ala-ed-Din. And when they had eaten and drunk and night had fallen, he arose and took 'Ala-ed-Din back to his mother. And when she saw her son, that he was one of the merchants, her reason departed for very joy, and she began to thank her brother-in-law for his goodness, saying: "O my brother-in-law, I could not satisfy myself if I thanked thee all my life, and praised thee for the favour thou hast done to my son." And the Moor replied: "O wife of my brother, it is no favour at all, for this is my son, and it is my duty to fill the place of my brother, his father. So let it suffice thee." And she said: "I pray God, by his favoured ones, the saints of old and of latter days, to keep thee and prolong thy life to me, O my brother-in-law, so that thou mayest be a shield for this orphan youth, and he be ever obedient to thy command and do nothing save what thou orderest him to do." And the Moor replied: "O wife of my brother, 'Ala-ed-Din is of man's estate and intelligent and of an honest stock, and please God he will follow his father's way and refresh thine eye. I am sorry, however, that, to-morrow being Friday the day of worship, I shall not be able to open his shop for him, because on that day all the merchants after service repair to the gardens and walks. But on Saturday, God willing, we will accomplish our affair. And to-morrow I will come here and take 'Ala-ed-Din, and shew him the gardens and walks outside the city, which he may not perhaps have seen before, and point out to him the merchant folk and people of note who walk about and amuse themselves there, so that he may become acquainted with them and they with him."

So the Moor slept that night at his abode, and in the

morning he came to the tailor's house and rapped at the door. Now 'Ala-ed-Din, from excess of delight in his new dress, and what with the bathing and eating and drinking and sightseeing of the day before, and the expectation of his uncle's coming on the morrow to take him to the gardens, had not slept that night, nor closed his eyes, nor scarcely believed the morning had come. So as soon as he heard the rap at the door he ran out like a flash of fire and opened the door and met his uncle, who embraced and kissed him, and took him by the hand. And as they went along he said: "O son of my brother, to-day I will shew thee such a sight as thou never didst see in all thy life." And he made the boy laugh and entertained him with his talk. And they went out of the gate of the city and began meandering among the gardens: and the Moor pointed out the splendid pleasure-grounds and wondrous tall palaces. And so often as they looked upon a garden or mansion or palace, the Moor would pause and say: "Doth this astonish thee, O son of my brother?" And 'Ala-ed-Din wellnigh flew with delight at seeing things he had never imagined in all his born days. And they ceased not to wander about and amuse themselves till they were weary. Then they entered a large garden hard by, whereat the heart became light and the eye bright, for its brooks trickled amid flowers, and fountains gushed from the jaws of brazen lions, which shone like gold. So they sat down by a lake and rested awhile; and 'Ala-ed-Din was full of happiness and began to make merry and jest with his uncle, as though he were of a truth his father's brother. Then the Moor arose, and loosening his girdle, took forth a wallet of food and fruit and so forth, saying: "O son of my brother, thou art hungry; come then and eat thy fill." So 'Ala-ed-Din fell to eating and the Moor ate with him, and their souls were refreshed and made glad, and they reposed. And the Moor said: "O son of my brother, if thou art rested, let us walk a spell and finish our stroll." So 'Ala-ed-Din arose, and the Moor led him from garden to garden till they had quitted all the gardens and come to a lofty hill. But 'Ala-ed-Din, who all his life had never gone beyond the city gates, or taken such a walk, said to the Moor: "O my

uncle, whither do we go? We have left all the gardens behind us, and come to the mountain, and if the way be far, I have not strength to walk longer; nay, I am all but fainting from tiredness. There are no more gardens ahead, so let us turn and go back to the city." But the Moor replied: "Nay, my son; this is the road, and it is not yet an end of the gardens; for we are just going to look at one such as is not to be seen among Kings' gardens, and all those thou hast seen are naught compared with it. So pluck up thy courage, for, God be praised, thou art now a grown man." And the Moor set to cheering 'Ala-ed-Din with encouraging words, and related wonderful tales, both true and false, until they came to the place which this Moorish sorcerer had fixed upon, and the which to find he had journeyed from the lands of the West to the countries of China. And when they arrived, he said to 'Ala-ed-Din: "O son of my brother, sit down and rest, for this is the place we are seeking, and if it please God I will shew thee wonders the like of which no one in the world ever saw before, nor hath any one rejoiced in looking upon what thou art to see. When thou art rested, arise and find some faggots of wood and thin dry sticks to make a fire. Then will I shew thee, O son of my brother, a thing beyond description." And when 'Ala-ed-Din heard this, he longed to see what his uncle would do, and forgot his weariness and straightway arose and began to collect small faggots and dry sticks and gathered them together till the Moor cried, "Enough, O son of my brother!" Then the Moor drew from his pocket a box, and opened it, and took from it what incense he required, and he burnt it and muttered adjurations and said mysterious words. And straightway, amid murk and quaking and thunder, the earth opened, and 'Ala-ed-Din was alarmed and terrified at this, and would have fled. But when the sorcerer perceived his intention, he was wroth and furiously enraged thereat, for without 'Ala-ed-Din his design would come to nought, and the treasure he sought to unearth could not be obtained save by means of the boy. And so when he saw him thinking of flight he made for him, and raising his hand, he smote him on the head, so that his teeth were almost

knocked out, and he swooned and fell to the ground. And after a while he came to, by the spells of the Moor, and fell a-crying, and said: "O my uncle, what have I done to deserve such a blow from thee?" So the Moor began to mollify him, and said: "O my son, it is my intention to make a man of thee; so thwart me not, who am thine uncle, and, as it were, thy father. Obey me, rather, in all I tell thee, and shortly thou shalt forget all this toil and trouble when thou lookest upon marvellous things." Thereupon, when the earth had opened in front of the wizard, there appeared a marble slab, wherein was a ring of brass. And drawing geometric figures, the Moor said to 'Ala-ed-Din: "If thou dost what I tell thee, thou wilt become richer than all the Kings put together; and for this cause struck I thee, O my son, because there is buried here a treasure which is deposited in thy name, and yet thou wast about to abandon it and flee. And now pull thy wits together and behold how I have cloven the earth by my spells and incantations.

"Under that stone with the ring," he continued, "is the Treasury whereof I told thee. Put forth thy hand to the ring and raise the stone, for no one in the world but thyself hath the power to open it, nor can any save thee set foot in this Treasury, which hath been reserved for thee alone. Wherefore thou must hearken to all that I bid thee, and not gainsay my words a jot. All this, O my son, is for thy good, since this treasure is immense. The Kings of the earth have never seen the like, and it is all for thee and for me."

So poor 'Ala-ed-Din forgot his tiredness and the beating and the tears, and was dazzled at the words of the Moor, and rejoiced to think that he would become so rich that Kings would not be wealthier than he. And he said: "O my uncle, command me what thou wilt, and I will obey thy behest." And the Moor said to him: "O son of my brother, thou art like my own child, and more, since thou art my brother's son, and I have none of kin save thee; and thou art my heir and successor, O my son." And he approached 'Ala-ed-Din and kissed him, saying: "For whom should I design all these labours of mine, my child, except for thee, that I may leave thee a rich man, as rich as

can be! Wherefore thwart me not in anything I tell thee, but go to that ring and lift it as I bade thee." And 'Ala-ed-Din said: "O my uncle, this ring is too heavy for me; I cannot lift it alone; come and help me to raise it, for I am little in years." But the Moor replied: "O my brother's son, we can accomplish nothing if I aid thee, and our labours would be vain; put then thy hand to the ring and lift it, and the stone will come up immediately. Did I not tell thee that none can move it but thyself? Repeat thy name and the names of thy father and mother, whilst thou pullest, and it will come up at once, and thou wilt not feel its weight." So 'Ala-ed-Din summoned his strength and plucked up his courage, and set to work as his uncle had bidden him, and lifted the stone with perfect ease, after saying the names of himself and his father and mother as the Moor had counselled him. So he lifted the slab and cast it on one side.

And when he had lifted the slab from the door of the Treasure, before him lay a passage entered by a descent of twelve steps. And the Moor said to him: "'Ala-ed-Din, pull thy wits together, and do exactly what I tell thee to the uttermost, and fail not a tittle from it. Descend carefully into yonder passage until thou reachest the end, and there shalt thou find a place divided into four chambers, and in each of these thou shalt see four golden jars and others of virgin gold and silver. Beware that thou touch them not nor take anything out of them, but leave them and go on to the fourth chamber, without even brushing them with thy clothes or loitering a single moment; for if thou do contrary to this thou wilt straightway be transformed and become a black stone. And when thou comest to the fourth chamber, thou wilt find a door; then open the door, and repeating the names thou saidst over the slab, enter, and verily thou wilt pass thence into a garden full of fruit-trees, whence thou wilt proceed by a path which thou wilt see in front of thee about fifty cubits long, and come upon an alcove * in which is a ladder of about fifty steps, and thou shalt see, moreover, a Lamp suspended above the alcove. Take thou the Lamp, and pour out the oil therein, and put it in thy breast, and be

* Liwan.

not afraid for thy clothes, since it is but common oil. And on thy return thou mayest pluck what thou pleasest from the trees, for all is thine so long as the Lamp continue in thy hand." And when he had ended, the Moor took a signet ring from his finger and put it on 'Ala-ed-Din's finger, and said : " My son, this ring will guard thee from all peril and fear that may beset thee, so long as thou obeyest all that I have told thee. Arise, therefore, forthwith and descend and pluck up thy courage, and strengthen thy resolve and fear not, for thou art a man now, and no longer a child. And after this, my boy, thou shalt speedily become possessed of riches galore, till thou art the richest man in the world."

So 'Ala-ed-Din arose and went down into the cavern and found the four chambers and the four golden jars therein, and these he passed by with all care and precaution, as the Moor had told him, and he came to the garden and went through it till he found the alcove, and climbing the ladder, he took the Lamp and poured out the oil and put it in his bosom, and went down into the garden, where he began to marvel at the trees with the birds on their branches singing the praises of their glorious Creator. And though he had not noticed it when he entered, these trees were all covered with precious stones instead of fruit, and each tree was of a different kind and had different jewels, of all colours, green and white and yellow and red and other colours, and the brilliance of these jewels paled the sun's rays at noontide. And the size of each stone surpassed description, so that none of the Kings of the world possessed any like the largest or half the size of the least of them. And 'Ala-ed-Din walked among the trees and gazed upon them and on these things which dazzled the sight and bewildered the mind, and as he examined them he perceived that instead of ordinary fruit the yield was of big jewels, emeralds and diamonds, and rubies and pearls, and other precious stones, such as to bewilder the understanding. But as he had never seen such things in his life, and had not reached mature years so as to know the value of such jewels (for he was still a little boy), he imagined that these jewels were all of glass or crystal. And he gathered pockets full of them, and began to examine whether they were ordinary fruit, like

figs and grapes and other like eatables; but when he saw that they were of glass (knowing nothing of precious stones), he put some of each kind that grew on the trees into his pockets, and finding them of no use for food, he said in his mind: "I will gather these glass fruits and play with them at home." So he began plucking them and stuffing them into his pockets until they were full; and then, when he had picked more and put them in his girdle, and girded it on, he carried off all he could, intending to use them for ornaments at home, since he imagined, as has been said, that they were only glass. Then he hastened his steps, for fear of his uncle the Moor, and passed through the four chambers, and came to the cavern, without as much as looking at the jars of gold, notwithstanding that on his way back he was permitted to take of them. And when he came to the steps, and ascended them till none remained but the last one, which was higher than the others, he was unable to climb it by himself, without help, seeing that he was weighted. And he called to the Moor: "O my uncle, give me thy hand and help me to get up." And the sorcerer replied: "O my son, give me the Lamp, and lighten thyself; perhaps it is that which weigheth thee down." But he answered: "O my uncle, the Lamp doth not weigh me down at all; give me only thy hand, and when I am up I will give thee the Lamp." But since the wizard wanted only the Lamp, and nought beside, he began to urge 'Ala-ed-Din to give it him, which, since it was at the bottom of his dress and the bags of precious stones bulged over it, he could not reach to give it him; so the Moor pressed him to give what he could not, and raged furiously, and persisted in demanding the Lamp, when 'Ala-ed-Din could not get at it to give it him.

And when 'Ala-ed-Din could not get at the Lamp to give it to his uncle, the Moor, the impostor, he became frantic at not gaining his desire, though 'Ala-ed-Din had promised to give it him without guile or deceit as soon as he got out of the cave. But when the Moor saw that 'Ala-ed-Din would not give him the Lamp, he was furiously enraged and gave up all hope of getting it. So he muttered incantations and threw incense into the fire, and immediately the slab shut of itself and by the power of magic

became closed, the earth buried the stone as heretofore, and 'Ala-ed-Din remained under the ground unable to come forth. For this sorcerer, as we have related, was a stranger and no uncle of 'Ala-ed-Din's; but he misrepresented himself and asserted a lie, in order to gain possession of this Lamp by means of the youth.

So the accursed Moor heaped the earth over him and left him, for whose sake this treasure had been preserved, to die of hunger. For this damnable Moorish sorcerer was from the land of Africa, from the inner Westland, and from his youth he had practised sorcery and all magic arts (the City of Africa [in Barbary] is well known for all these mysteries), and he ceased not to study and learn from his childhood in the City of Africa until he had mastered all the sciences. And one day, by his accomplished skill in sciences and knowledge, acquired in the course of forty years of sorcery and incantation, he discovered that in a remote city of China, called El-Kal'as, there was buried a vast treasure the like of which not one of the Kings of this world had ever amassed, and among this treasure was a Wonderful Lamp, which whoso possessed, mortal man could not excel him in estate or in riches, nor could the mightiest King upon earth attain to the opulence of this Lamp and its power and its potency. And when he discovered by his science and perceived that this treasure could only be obtained by means of a boy of the name of 'Ala-ed-Din, of poor family, and belonging to that city, and understood how it could thus be taken easily and without trouble, he straightway and without hesitation prepared to journey to China, as we have said, and did with 'Ala-ed-Din what he did, and imagined that he would gain posession of the Lamp. But his design and his hopes were frustrated and his labour was in vain. So he resolved to do 'Ala-ed-Din to death, and heaped the earth over him to the end that he might die, for "the living hath no murderer." Moreover, he resolved upon this, in order that 'Ala-ed-Din, as he could not get out, should not be able to bring up the Lamp from below ground. Then he went his way and returned to the regions of Africa, dejected in spirit and disappointed of his aim. Thus was it with the sorcerer.

But as for 'Ala-ed-Din, when the earth was heaped over him, he began to call to his uncle, the Moor, whom he believed to be such, to stretch out his hand, that he might come forth from the vault to the face of the earth; and he shouted, and no one answered him. Then he understood the trick which the Moor had played upon him, and that he was no uncle at all, but a lying magician. So 'Ala-ed-Din despaired of his life, and perceived to his grief that there remained to him no escape to the earth's surface, and he began to weep and bewail that which had befallen him. But after awhile he arose and descended to see if God Most High would provide him a door of escape. And he went, turning to right and left, and found nothing but darkness, and four doors shut against him; for the sorcerer by his magic had closed all the doors, and had even shut that of the garden through which 'Ala-ed-Din had passed, so that he might not find there a door by which to escape to the surface of the earth, and thus to hasten his death. And 'Ala-ed-Din's weeping increased and his wailing grew louder when he saw the doors all shut, and the garden also, where he had intended to console himself awhile; but he found everything closed, and he gave himself up to weeping and lamenting, like him who hath abandoned hope, and he returned and sat on the steps of the vault where he had first entered.

Thus he sat weeping and wailing and hopeless. But a small thing is it to God (extolled and exalted be he) if he willeth a thing to say to it, "Be," and it is. Thus doth he create joy in the midst of woe; and thus was it with 'Ala-ed-Din. When the Moorish sorcerer sent him to the vault, he gave him a ring and put it on his finger, saying: "Verily this ring will guard thee from all danger if thou be in trouble and difficulties, and take away from thee all evils, and be thy helper wheresoever thou art." And this was by the decree of God Most High, that it should be the means of 'Ala-ed-Din's escape. For whilst he sat weeping and lamenting his case and abandoning his hope of life, overwhelmed with his misfortune, in his exceeding tribulation he began wringing his hands as the sorrowful are wont to do. And he raised his hands supplicating God, and

saying: "I testify that there is no God but thee alone, the mighty, the omnipotent, the all-conquering, the quickener of the dead, creator of needs and fulfiller thereof, who dispellest troubles and anxieties and turnest them into joy. Thou sufficest me, and thou art the best of protectors; and I testify that Mohammad is thy servant and apostle. O my God, by his favour with thee, release me from this calamity." And whilst he was supplicating God and wringing his hands from heaviness of grief at the calamity which had overtaken him, his hand happened to rub the ring, and, behold, immediately the Slave of the Ring appeared before him and cried: "Here am I, thy slave, between thy hands. Ask what thou wilt, for I am the slave of him on whose hand is the ring, the ring of my master." And 'Ala-ed-Din looked up and saw a Marid like the Jinn of our Lord Suleyman, standing before him; and he was affrighted at the awful apparition, until he heard the Slave of the Ring say: "Ask what thou wilt, for verily am I thy servant, because the ring of my master is on thy hand." So he recovered his spirit and called to mind the words of the Moor when he gave him the ring. And he rejoiced exceedingly and plucked up heart and said to him: "O Slave of the Ring, I wish thee to convey me to the surface of the earth." And hardly had he spoken when, behold, the earth gaped open and he found himself at the door of the Treasury, outside, in face of the world. And when 'Ala-ed-Din saw himself thus in face of the world, after being three days under ground sitting in the dark Treasury, and the light of day and the sunshine smote his face and he could not open his eyes for it, he began to open his eyelids little by little till his eyes were stronger and became accustomed to the light and recovered from the gloom.

Then he perceived that he was on the surface of the earth, whereat he rejoiced greatly, and it astonished him that he should be outside the door of the Treasury which he had entered when the Moorish sorcerer opened it, and yet that the door should be shut and the earth made level so that there was no trace of an entrance at all. And he wondered more and more, and could not believe he was in the same place, till he saw the spot where they had lighted

the fire of sticks and faggots, and the place where the sorcerer had muttered his incantations. Then turning right and left, he saw the gardens at a distance, and perceived the road, and knew it was the same by which he had come. So he gave thanks to God Most High, who had brought him back to the earth's surface and saved him from death after the hope of life had abandoned him. So he arose and walked on the road which he recognised till he came to the city, and entered, and repaired to his home, and went to his mother. And when he saw her, he swooned on the ground before her from exceeding joy at his escape and the recollection of the terror and toil and hunger he had endured. And his mother had heen sorrowful since his departure, and had sat sobbing and weeping for him; so when she saw him come in she rejoiced over him with great joy, though grief seized her when she saw him fall swooning to the ground. But she did not give way to her anxiety in the predicament, but poured water on his face and borrowed from her neighbours aromatics for him to sniff. And when he was somewhat restored, he begged her to give him something to eat, saying to her: "O my mother, it is now three days since I ate anything at all." And his mother arose and prepared for him what she had ready by her, and set it before him, saying: "Come, my son, eat and refresh thyself, and when thou art restored, tell me what hath happened to thee and befallen thee, O my child; but I will not ask thee now, because thou art weary." So 'Ala-ed-Din ate and drank and became restored, and when he was better and had regained his spirits, he said to his mother: "Ah, my mother, I have a heavy reckoning against thee for abandoning me to that devilish man who sought my ruin and desired to kill me. Know that I looked death in the face on account of the accursed reprobate whom thou didst acknowledge as my uncle; and had not God Most High delivered me from him, both I and thou, my mother, would have been imposed upon by the plenitude of this villain's promises of the good he would do me, and the zeal of the love he displayed for me. But know, O mother, that this man is a sorcerer, a Moor, a liar, accursed, impostor, cheat, hypocrite. I hold the devils beneath the earth are

not his match. May God condemn every record of his deeds! Listen, then, my mother, to what this devil did—for all I tell thee is really true. See how this accursed one brake every promise he made me to work me good; and look at the love he shewed me and how he acted; and all to attain his own ambition! And he would have killed me—God be thanked for my deliverance. Consider and hearken, O my mother, how this Man of the Curse acted." Then 'Ala-ed-Din informed his mother all that had befallen him—weeping for excess of joy—telling her how, after he had left her, the Moor had led him to a mountain wherein was a treasure, and how he had muttered incantations and spells. And he added: "After that, O my mother, he beat me till I fainted from soreness, and a great horror gat hold of me, when the mountain split asunder and the earth opened before me by his sorcery, and I trembled and was afeared at the roaring of the thunder which I heard and the darkness which fell around as he muttered his spells. And I would fain have fled from fear when I saw these awful sights. So when he saw that I was bent upon flight, he reviled me and beat me. But, since the Treasure could not be unearthed save by me, as it was in my name, and not his, and because this ill-omened sorcerer knew that it could only be opened by my means, and this was what he wanted me for; therefore, after beating me, he thought it better to mollify me in order to send me to open the Treasure and obtain his desire. And when he sent me, he gave me a ring and put it on my finger, after it had been on his own. So I descended into the Treasury, and found four chambers all full of gold and silver and the like, and all this was as nought, for that Devil's own had commanded me to touch nothing of it. Then I entered a great garden full of lofty trees, whose fruits confounded the reason, for all were of glass of delightful colours; and I came to the hall in which was this Lamp, and I took it forthwith and emptied it." And 'Ala-ed-Din took out the Lamp from his bosom, and shewed it to his mother, and in like manner the precious stones which he had brought from the garden, of which there were two large pockets full, of such as not one was to be met with among the Kings of the world. But

'Ala-ed-Din knew not their worth, but deemed them glass or crystal. And he continued: "After getting the Lamp, O my mother, and arriving at the door of the Treasury, I called to the accursed Moor, who passed himself off as my uncle, to give me his hand and help me up, as I was overburdened with things and could not get up alone. But he would not give me his hand, but said: 'Hand up the Lamp that is with thee, and then I will give thee my hand and help thee out.' But I had put the Lamp at the bottom of my pocket, and the bags stuck out above it, and I could not get it out to give it him, and I said: 'O my uncle, I cannot give thee the Lamp, but when I am up I will give it thee.' But he did not mean to help me out, for he only wanted the Lamp; and his intention was to take it from me and heap the earth over me and destroy me, as he did his best to do. And this is what happened, O my mother, from this ill-omened sorcerer." And 'Ala-ed-Din told her all the story to the end thereof, and fell to cursing the Moor with all his might from out of his raging soul, saying: "O my mother, woe to this damnable sorcerer, this ill-omened, vile, inhuman cheat and hypocrite, who contemneth all human kindness, and spurneth mercy and compassion!"

When his mother heard her son's story and what the Moorish sorcerer had done to him, she said: "Yea, my son, of a truth he is a miscreant and a hypocrite, a hypocrite who slays folk by his magic; and it was only the grace of God Most High, my son, that delivered thee from the wiles and spells of this accursed, whom I believed to be in truth thine uncle." And 'Ala-ed-Din, since he had not slept a wink for three days, and found himself nodding, sought his repose and went to sleep, and his mother likewise slept afterwards; and he did not wake up till near noon on the second day. As soon as he was awake he wanted something to eat, for he was hungry. And she said to him: "O my son, I have nought to give thee, because thou didst eat yesterday all that there was in the house; but wait awhile; I have some spun yarn which I will take to the market and sell and buy thee something to eat with the proceeds." To which 'Ala-ed-Din replied: "Mother, keep thy yarn; sell

it not, but give me the Lamp I brought, that I may go sell it, and buy therewith something to eat, for I think the Lamp will fetch more than the yarn." So she arose and brought the Lamp to her son, and she found it very dirty, and said: "O my son, here is the Lamp, but verily it is dirty, and when we have cleaned and polished it, it will sell for a greater price." So she went and took a handful of sand, and fell to rubbing the Lamp therewith; but she had hardly began to rub when there appeared before her one of the Jann, of terrible aspect and vast stature, as it were of the giants. And he said to her: "Tell me what thou dost want of me; here am I, thy slave, and the slave of him who holdeth the Lamp; not I only, but all the slaves of the Wonderful Lamp which is in thy hand." But she trembled, and fear gat hold of her, and her tongue clave as she gazed upon that terrible form; and she could not answer, because she was not accustomed to seeing apparitions like that. So in her terror she could not make any reply to the Marid, but fell down overcome with alarm. But 'Ala-ed-Din her son was waiting hard by, and had seen the 'Efrit of the Ring which he had rubbed when in the Treasury; and hearing the speech of the Jinni to his mother, he hastened forward and seized the Lamp from her hand, saying: "O Slave of the Lamp, I am hungry; and I wish thee to bring me something to eat, and let it be something good beyond imagination." So the Jinni vanished for a moment and brought him a magnificent tray of great price, made of pure silver, on which were twelve dishes of various foods and delicious dainties, and two cups of silver and flagons of clear old wine, and bread whiter than snow; and he set them before 'Ala-ed-Din and vanished. And 'Ala-ed-Din arose and sprinkled water on his mother's face and made her smell pungent perfumes, and she revived. Then he said: "O my mother, come and eat of this food which God Most High hath provided for us." And when his mother saw the beautiful table, that it was of silver, she marvelled at this affair, and said: "O my son, who is this generous benefactor that hath satisfied our hunger and lightened our poverty? Verily we are in his debt, and I am thinking that the Sultan, seeing our case and our poverty, sent this tray of

food to us himself." "O my mother," he answered, "this is not a time for speculation; come, let us eat, for we are anhungered." So they went and sat down to the tray and fell to eating, and 'Ala-ed-Din's mother tasted viands such as never in all her life had she eaten the like thereof. So they ate heartily with the utmost appetite from the violence of their hunger; moreover, the food was fit for Kings. But they knew not if the tray were precious or not, for they had never seen its like in their born days. And when they had done eating (but they left enough for supper and to last for the next day), they arose and washed their hands and sat down to talk, and 'Ala-ed-Din's mother turned to her son and said: "O my son, tell me what took place with the Slave, the Jinni, now that, God be praised, we have eaten and satisfied ourselves from his good things, and thou hast no excuse for saying to me, 'I am hungry.'" So 'Ala-ed-Din told her all that had taken place between him and the Slave, while she was fallen in a swoon from affright. And sore amazement took hold upon her, and she said to him: "It is true, for the Jinn do appear before the son of Adam, though I, O my child, in all my days have never seen them; and I am thinking that this is the same that appeared to thee in the Treasury." But he replied: "It is not he, O my mother; this slave who appeared before thee is the Slave of the Lamp." And when she heard these words she said: "How is that, my son?" And he answered her: "This slave is different in aspect from that; and that one was the Slave of the Ring, and this which thou sawest is the Slave of the Lamp which was in thy hand."

And when she heard this she said: "Aha! that accursed, who appeared to me and nearly killed me with fright, belonged to the Lamp!" "Yes," he said, and she continued: "I adjure thee, O my son, by the milk which thou didst suck from me, cast away this Lamp and Ring, since they will cause us great fear, and as for me, I cannot abide a second time to look at them. And it is forbidden us to deal with them, since the Prophet (God bless and save him!) hath warned us against them." And he said to her: "O my mother, thy behests be on my head and my eye! Yet as to this behest which thou hast spoken, it is not possible for

me to abandon either the Lamp or the Ring. Thyself hast seen what good they did us when we were anhungered; and know, O my mother, that the Moor, the liar, the sorcerer, when I was sent down to the Treasury, wanted nought of the gold and silver of which the four chambers were full, but commanded me only to bring him the Lamp, and nought besides, because he knew its great value, and unless he had known that this was immense, he had not toiled and laboured and journeyed from his own country to ours in search of it, nor would he have imprisoned me in the Treasury when he despaired of the Lamp, when I would not give it to him. Therefore, O my mother, it behooveth us to hold fast by this Lamp and take care of it, for it is our sustenance, and shall make us rich, and we must not publish it abroad to anyone. And as touching the Ring, in like manner I may not take it off my finger, since but for this Ring thou hadst not seen me again alive, but I should have lain dead within the Treasury under the ground. Then how can I take it off my hand? And who knoweth what may befall me in life of troubles and perils and sore calamities, from which this Ring may deliver me? Only in deference to thy wishes I will conceal the Lamp, and never again constrain thee to look upon it." And when his mother had heard his words and had well weighed them, she perceived they were right, and said to him: "O my son, do as thou wilt; for myself, I wish never to see them again, nor would I willingly witness once more the terrible sight which I have seen."

'Ala-ed-Din and his mother continued eating of the viands which the Jinni had brought them, two days, and then they were done. So perceiving that nothing remained to them to eat, he arose, and took one of the plates which the slave had brought on the tray, which were of pure gold, though he knew it not; and he went with it to the market. And there met him a Jew, viler than the devils, and to him he offered the plate. And when the Jew saw it, he took 'Ala-ed-Din aside so that none should see, and examined the plate carefully and assured himself that it was of fine gold; and not knowing whether 'Ala-ed-Din was acquainted with its worth or was inexperienced in such things, he said to him: "How much, O my master, is this dish?" And

Ala ed-Din answered, "Thou knowest its value." And the Jew considered how much he should bid for it, since 'Ala-ed-Din had answered him a business-like answer; so he thought to offer him a small price, and yet he feared that 'Ala-ed-Din might know the value of it and expect to receive a high price. So he said within himself: "Perchance he is ignorant of it and knoweth not the value." Then he took from his pocket a dinar of gold and gave it him. And when 'Ala-ed-Din had looked at the piece of gold in his hand, he took it and quickly went away. So the Jew knew that the youth did not understand the value of the plate, so he repented with abject repentance that he had given him a dinar instead of a carat of a sixtieth. 'Ala-ed-Din meanwhile did not tarry, but went to the baker's and bought of him bread and changed the dinar and took and went to his mother and gave her the bread and the change of the gold, and said to her: "O my mother, go and buy for us what we need." And she arose and went to the market and bought all they required, and they ate and were merry. And every time the price of a plate was exhausted, 'Ala-ed-Din took another and went with it to the Jew, and the accursed Hebrew bought it of him for a pitiful price; and he would have reduced the price further, but he was afraid, as he had given him a dinar the first time, that if he reduced it the youth would go away and sell to some one else, and he would thus lose his usurious gains. And 'Ala-ed-Din ceased not to sell plate after plate till all were sold, and there remained only the tray on which the plates were set; and as this was large and heavy, he went and brought the Jew to his house, and shewed him the tray, and when he saw its size he gave him ten dinars, which 'Ala-ed-Din took, and the Jew departed. And 'Ala-ed-Din and his mother subsisted on the ten dinars till they were done.

Then 'Ala-ed-Din arose and fetched the Lamp, and rubbed it, and there appeared before him the Slave who had appeared to him before. And the Jinni said to him: "Command what thou wilt, O my master, for I am thy slave and the slave of him who possesseth the Lamp." And 'Ala-ed-Din answered: "My desire is that thou bring me a tray of food like unto that which thou didst bring me before,

for I am starving." Then, in the twinkling of an eye, the Slave brought him a tray, like the one he came with before; and on it were twelve plates of the richest, and on them the proper viands; and on the tray were also bottles of clear wine and white bread. Now 'Ala-ed-Din's mother had gone forth when she knew that her son intended to rub the Lamp, that she might not look a second time upon the Jinni; and presently she came home and perceived this tray, covered with dishes of silver, and the odour of rich viands permeating her house; and she wondered and rejoiced. And 'Ala-ed-Din said to her: "See, O my mother, thou didst tell me to cast away the Lamp; behold now its advantages!" And she answered: "O my son, God multiply his weal! but I would not look upon him." Then 'Ala-ed-Din and his mother sat down to the tray, and ate and drank till they were satisfied; and they put aside what was left for the morrow. And when the food they had was finished, 'Ala-ed-Din arose and took a plate of the plates of the tray under his garment and sallied forth in quest of the Jew to sell it to him; but by the decrees of destiny he passed by the shop of a jeweller, who was a just man and feared God. And when the jeweller sheykh saw 'Ala-ed-Din he questioned him, saying: "O my son, what dost thou want? for I have seen thee often passing by, and thou wast dealing with a Jewish man, and I have seen thee making over to him various things; and I am thinking that thou hast something with thee now, and thou seekest him to buy it. But thou dost not know, O my son, that the property of the Muslims, who profess the Unity of God Most High, is fair spoil to the Jews, who always defraud them, and worst of all this damned Jew with whom thou hast dealt and into whose hands thou hast fallen. So if thou hast with thee, O my son, anything thou wishest to sell, shew it me, and fear not at all, for I will give thee its value by the truth of the Most High God." So 'Ala ed-Din produced the plate before the sheykh, who when he had looked upon it, took it and weighed it in his balance, and questioned 'Ala-ed-Din and said: "Didst thou sell the like of this to the Jew?" And he answered, "Yes, its like and its brother." And the other said: "How much did he give thee for its price?"

And he answered, "He gave me a dinar." And when the sheykh heard from 'Ala-ed-Din that the Jew had given him only a single dinar for the price of the plate, he exclaimed: "Woe to this accursed who cheats the servants of the Most High God!" And looking at 'Ala-ed-Din he said: "O my son, verily this rascally Jew hath cheated thee and mocked at thee; for thy plate is of fine virgin silver; and I have weighed it and found its value to be seventy dinars. So if thou wilt take its price, take it." And the jeweller sheykh counted out to him seventy dinars, and 'Ala-ed-Din took them, and thanked him for his kindness in shewing him the Jew's fraud. And whenever the price of a plate was gone, he went and brought another, so that he and his mother became well-to-do, though they ceased not to live as of old, as middle-class people, without excess or waste.

'Ala-ed-Din had cast aside his gracelessness and shunned vagabonds, and chose for his companions upright men, and went every day to the market of the merchants and sat with the great and small of them, and asked them concerning matters of business and the price of investments and the rest. And he would visit the market of the goldsmiths and jewellers; and there he would sit and divert himself with looking at the jewels and how they were bought and sold there. And thus he learned that the pockets full of fruit which he had gathered in the Treasury were not of glass or crystal, but were precious stones. And he knew that he had become possessed of vast riches such as Kings could never amass. And he examined all the stones that were in the market of the jewellers and found that their very biggest was not equal to his smallest. And he ceased not each day to saunter to the Bazar of the Jewellers and make acquaintance with the people, and obtain their good-will, and enquire of them concerning buying and selling and taking and giving and the dear and the cheap; till one day, after rising betimes and putting on his dress, he went as was his wont to the Bazar of the Jewellers, and as he passed he heard the herald calling thus: "By command of the gracious patron, King of the Time, Lord of the Age and the Season: now let all the people close their stores and shops and enter in unto their houses, because Bedr-el-Budur, the daughter of

the Sultan, intendeth to visit the bath; and whoso disobeyeth the order, death is his penalty, and his blood be on his own head." And when 'Ala-ed-Din heard this proclamation, he longed to look upon the Sultan's daughter, and said within himself: "Verily all the folk talk of her beauty and loveliness, and the summit of my ambition is to behold her."

So 'Ala-ed-Din set himself to seek a way whereby he might attain to a sight of the daughter of the Sultan, the Lady Bedr-el-Budur; and it seemed best to him to stand behind the door of the Hammam, so as to see her face when she came in. Accordingly, without any delay, he went to the bath before she was expected and stood behind the door, a place where no one could see him; and when the daughter of the Sultan drew near, after going about the city and its quarters and diverting herself thereby, she came to the bath, and on entering, lifted her veil and displayed her face, as it were a radiant sun or a pearl of great price; for she was as the poet sang:

Borders of kohl enhance the witchery of her glance,
Gardens of roses are her damask cheeks,
Black are her tresses as the gloomy night,
Illumined by the glory of her brow.

When the princess raised her veil from her face and 'Ala-ed-Din looked upon her, he said: "Of a surety her make magnifieth the Mighty Maker, and extolled be he who made her and adorned her with such beauty and loveliness!" His vigour became weak at the sight of her, and his thoughts became distraught, and his sight bewildered, and love of her gat hold of his whole soul; and he went home and returned to his mother like one in a dream. And his mother spake to him, but he replied not yea or nay; and she set before him breakfast, but he remained in the same state. So she said to him: "O my son, what hath befallen thee? Doth anything distress thee? Tell me what hath happened to thee, for thou, contrary to thy wont, repliest not when I speak to thee." Then 'Ala-ed-Din,—who had believed that all women were like his mother, and though he had heard of the beauty of Bedr-el-Budur, the daughter of the Sultan, yet knew not what this beauty and loveliness

might mean,—turned to his mother and said to her, "Let me alone." But she urged him to come and eat; so he came and ate a little, and then lay on his bed pondering till morning dawned. And he ceased not from this state the next day, so that his mother was perplexed for her son's condition and could not find out what had come over him. And she believed he was seriously sick, and came and asked him, saying: "O my son, if thou feel pain or anything of the kind, tell me, that I may go and bring thee a physician; and this very day there is in this city a doctor from the land of the Arabs whom the Sultan sent for, and the rumour goeth that he is very skilful. So if thou be sick, let me go and call him in."

When 'Ala-ed-Din heard that his mother wished to bring him a physician, he said to her: "O my mother, I am well, and not sick at all. But I always believed that all women resembled thee, until yesterday I saw the Lady Bedr-el-Budur, the daughter of the Sultan, going in to the bath." And he told her all that had betided him, and said: "Perhaps thou didst also hear the herald calling: 'Let no man open his shop or stay in the street, that the Lady Bedr-el-Budur may go to the bath.' But I did look upon her, even as she is, because she lifted her veil at the entering of the bath. And when I gazed on her form and saw that noble shape, there seized me, O my mother, a violent ecstasy of love for her, and a fixed resolve to win her possesseth every part of me; nor can I possibly rest until I gain her. And I intend, therefore, to demand her of the Sultan, her father, in lawful wedlock." And when his mother heard his words she feared for his reason, and said: "O my son, God's name be on thee! for it is plain thou hast lost thy reason, my son. But be guided, and be not as the insane." And he answered: "O my mother, I have not lost my reason, nor am I mad, nor can thy words alter what is in my mind, for peace is impossible to me till I win the beloved of my heart, the lovely Lady Bedr-el-Budur. And I am determined to demand her of her father, the Sultan." And she said to him: "O my son, by my life, say not so, lest any one hear thee and say thou art mad. Put away from thee this folly; for who should do a thing like

this, to ask it of the Sultan? And I know not how thou wilt set to work to ask this favour of the Sultan, even if thy speech be true, or through whom thou wilt ask it." And he answered: "Through whom, O my mother, should I make this request, when I have thee? And whom have I more trusty than thee? It is my wish that thou thyself ask this request." And she said: "O my son, God preserve me from this! Have I lost my reason like thee? Cast away this thought from thy soul, and think whose son thou art, my son, the child of a tailor, of the poorest and meanest of the tailors to be found in this city; and I, too, thy mother, come of very poor folk. So how dost thou presume to ask in marriage a daughter of the Sultan, who would not deign to marry her to any of the Kings and Sultans, unless they were his equals in grandeur and honour and majesty; and were they less than he but a single degree he would not give them his daughter."

'Ala-ed-Din waited patiently till his mother had ended her speech, and then said: "O my mother, all that thou recallest I know, and it is familiar to me that I am the son of the poor; but all these thy words cannot change my purpose in the least, nor do I the less expect of thee, as I am thy son and thou lovest me, to do me this kindness; otherwise thou wilt undo me, and speedy death is upon me, unless I obtain my desire of the darling of my heart; and in any case, O my mother, I am thy child." And when she heard his words she wept in her grief for him, and said: "O my son, yea verily I am thy mother, nor have I child or blood of my blood save thee; and the height of my desire is to rejoice in thee and wed thee to a wife; but if I seek to ask for thee a bride of our equals and peers, they will ask at once if thou hast trade or merchandise or land or garden, to live on. And what can I answer them? And if I cannot answer the poor people, our likes, how shall I venture upon this hazard and dare this impertinence, O my son, and by what means shall I ask for thee of the Sultan his daughter, and howsoever shall I compass access to the Sultan's presence? And if they question me, what shall I answer? And probably they will take me for a mad woman. And supposing I gain access to the

presence, what shall I take him as an offering to his Majesty?"

And she went on: "O my child, the Sultan indeed is clement, and never rejecteth him who approacheth him to ask of him equity or mercy or protection. Ask him for a gift, for he is generous, and granteth grace far and near. But he granteth his favour to those who deserve it, either having done something before him in battle or otherwise served their country. Then as for thee, tell me what hast thou done before the Sultan's eyes or publicly, that thou shouldst merit this grace? And again, this grace which thou askest becometh not our rank, and it is not possible that the King should give thee the favour which thou wouldst ask. And whoso approacheth the Sultan to ask favours, it behooveth him to take with him something befitting his majesty, as I said to thee; and how canst thou possibly present thyself before the Sultan, and stand before him and ask his daughter of him when thou hast nothing with thee to offer him suitable to his rank?" And 'Ala-ed-Din replied: "O my mother, thou speakest aright and thinkest well, and it behooveth me to consider all that thou hast brought to mind. But, my mother, the love of the Sultan's daughter, the Lady Bedr-el-Budur, hath penetrated into the core of my heart, and peace is impossible to me unless I win her. But thou hast reminded me of something I had forgotten, and this very thing doth embolden me to ask of him his daughter. Thou sayest, O my mother, that I have no offering to make to the Sultan, as is the custom of the folk, yet as a fact I have a gift to present the equal of which I think doth not exist among the Kings anywhere, nor anything approaching it; for verily what I thought to be glass or crystal is nothing but precious stones; and I believe that all the Kings of the world have never owned aught to equal the least of them. For by visiting the jewellers I learned that these are the costliest jewels which I brought in my pockets from the Treasury. Therefore be tranquil. In the house is a china bowl; arise, therefore, and fetch it, that I may fill it with these jewels, and we will see how they look in it." And his mother arose and went for the china bowl, and said within herself: "Let me

see if the words of my son concerning these jewels be true or not." And she set the bowl before 'Ala-ed-Din, and he drew from his pockets the bags of jewels, and began to arrange them in the bowl, and ceased not to set them in order until it was full; and when it was quite full his mother looked into it, and could not see into it without blinking, for her eyes were dazzled by the sheen of the jewels and their radiance and the excess of their flashing. And her reason was confounded, though she was not certain whether or not their value was so vastly great; but she considered that her son's speech might possibly be true—that their equals could not be found among the Kings. Then 'Ala-ed-Din turned to her and said: "Thou hast seen, O my mother, that this gift for the Sultan is splendid, and I am convinced that it will procure thee great favour from him, and he will receive thee with all honour. So now, O my mother, thou hast no excuse; collect, therefore, thy faculties and arise; take this bowl and go with it to the palace." And his mother replied: "O my son, certainly the present is exceeding precious, and none, as thou sayest, possesseth its equal. But who would dare to approach and ask of the Sultan his daughter, the Lady Bedr-el-Budur? As for me, I dare not say to him, 'I want thy daughter' when he asketh me 'What is thy want?' But I know, O my son, that my tongue will be tied. And suppose that, by God's help, I pluck up my courage and say to him: 'It is my desire to become related to thee by thy daughter, the Lady Bedr-el-Budur and my son 'Ala-ed-Din,' they will conclude forthwith that I am possessed, and will cast me forth in shame and disgrace, till I tell thee not only that I shall run in danger of death, but thou wilt likewise. Yet, in spite of all this, O my son, in deference to thy wish, I needs must pluck up heart and go. But if the King welcome me and honour me on account of the gift, and I should ask of him what thou wishest, how shall I reply when he asketh me, as is usual, What is thy condition and thy income? Haply, O my son, he will ask me this before he asketh me who thou art." And 'Ala-ed-Din answered: "It is impossible that the Sultan should thus question thee after looking at the precious stones and their splendour; nor doth it boot to

consider things which may not happen. Do thou only arise and ask him for his daughter for me, and offer him the jewels, and do not sit there inventing obstacles. Hast thou not already learned, O my mother, that this Lamp of mine is now a firm maintenance for us, and that all I demand of it is brought to me? And this is my hope, that by its means I shall know how to make answer to the Sultan if he ask me thus."

And 'Ala-ed-Din and his mother kept talking over the matter all that night. And when morning dawned his mother arose and plucked up courage, the more as her son had explained to her somewhat of the properties of the Lamp and its virtues—that it would supply them with all they wanted. 'Ala-ed-Din, however, when he saw that his mother had plucked up courage on his explaining to her the effects of the Lamp, feared lest she should gossip about it to the people, and said to her: "O my mother, take heed how thou tellest any one about the Lamp and its virtues, for this is our own benefit. Restrain thy thought, lest thou babble to any one about it, for fear we lose it and lose the benefit which we possess from it." And his mother answered, "Fear not for that, O my son." And she arose and took the bowl of precious stones and passed forth early, that she might reach the audience before it was crowded. And she covered the bowl with a kerchief, and went to the palace, and when she arrived the audience was not full; and she saw the ministers and sundry of the magnates of the state entering to the presence of the Sultan. And presently the levée was completed by the wezirs and lords of the state and grandees and princes and nobles. Then the Sultan appeared, and the ministers bowed down before him, and in like manner the rest of the grandees and nobles. And the Sultan seated himself on the divan on the kingly throne, and all who attended the levée stood before him with crossed arms awaiting his command to be seated. And he ordered them to sit, and every one of them sat down in his order. Then the petitioners presented themselves before the Sultan, and he decided everything, as usual, until the audience was over; when the King arose and went in to the palace, and every soul departed his own way. And when 'Ala-ed-Din's mother

saw the Sultan had risen from his throne and gone into the Harim, she too took her departure and went her way to her house. And when 'Ala-ed-Din perceived her, and saw the bowl in her hand, he thought that probably some accident had befallen her, but he did not wish to question her until she was come in and had set down the bowl. Then she related to him what had happened, and ended by saying: "Praise be to God, my son, that boldness came to me, and I found a place in the levée this day, although it did not fall to my lot to address the Sultan. Probably, if it please God Most High, to-morrow I will speak to him. Indeed, to-day many of the people could not address the Sultan, like me. But to-morrow, my son, be of good cheer, since I must speak to him for the sake of thy desire, and how shall what happened happen again?" And when 'Ala-ed-Din heard his parent's words he rejoiced with exceeding joy; and though he expected the affair from hour to hour, from the violence of his love and yearning for the Lady Bedr-el-Budur, for all that he practised patience. So they slept that night, and in the morning his mother arose and went with the bowl to the audience of the Sultan; but she found it closed. So she asked the bystanders, and they told her that the Sultan did not hold an audience continually, but only thrice a week. So she resolved to return home that day. And every day she went, and when she saw the audience begin she would stand before the Sultan till it was over, and then she would return; and next day she would go to see if the court were closed; and in this manner she went for a whole month. Now the Sultan had perceived her at every levée, and when she came on the last day and stood before the presence, as was her wont, until it was over, without having courage to come forward or address him a word, and the Sultan had risen and gone to his Harim, and his Grand Wezir with him, the Sultan turned to him and said: "O Wezir, six or seven days at each audience have I seen that old woman presenting herself here; and I see she always carries something under her cloak. Tell me, O Wezir, knowest thou aught of her and her business?" And the Wezir answered: "O our lord the Sultan, verily women are wanting in sense; probably this woman hath come to complain to thee of her husband or

one of her people." But the Sultan was not satisfied with the Wezir's reply, but commanded him, if the woman came again to the levée, to bring her before him. So the Wezir put his hand on his head and said: "I hear and obey, O our lord the Sultan."

Now the mother of 'Ala-ed-Din was wont to set forth every day to the audience and stand in the presence before the Sultan, although she was sad and very weary; yet for the sake of her son's desire she made light of her trouble. And one day she came to the levée, as usual, and stood before the Sultan, who when he saw her ordered his Wezir, saying: "This is the woman I spake of to thee yesterday; bring her instantly before me that I may inquire into her suit and decide her business." And straightway the Wezir arose and brought 'Ala-ed-Din's mother the Sultan. And when she found herself in the presence, she performed the obeisance and invoked glory upon him, and long life and perpetual prosperity; and she kissed the ground before him. And the Sultan said to her: "O woman, for some days have I seen thee at the levée, and thou hast not addressed a word to me; tell me if thou hast a want, that I may grant it." So she kissed the ground again and invoked blessings upon him, and said: "Yea, by the life of thy head, O King of the Age, verily have I a suit. But, first of all grant me immunity, if I can present my suit to the hearing of our lord the Sultan, for perhaps thy Felicity may find my petition strange." So the Sultan, wishing to know what was her petition, and being endowed with much mildness, promised her immunity, and at once ordered all who were there to depart, and remained alone, he and the Wezir.

Then the Sultan, turning to her, said: "Explain thy suit, and the protection of God Most High be on thee." But she answered: "O King of the Age, I shall need thy pardon also." And he replied, "God pardon thee." Then she said: "O our lord the Sultan, verily I have a son whose name is 'Ala-ed-Din. One day of the days he heard the herald proclaiming that none should open his shop or appear in the streets of the city, because the Lady Bedr-el-Budur, the daughter of our lord the Sultan, was going to the bath. And when my son heard that, he longed to see

her, and hid himself in a place where he would be able to look upon her closely, and that was behind the gate of the Hammam. So when she drew near, he looked upon her and gazed full upon her as much as he liked; and from the moment he saw her, O King of the Age, to this instant, life hath been intolerable to him; and he hath desired me to ask her of thy Felicity that he may wed her. I have not been able to banish this fancy from his mind, for the love of her hath taken possession of his heart, so that he told me: 'Be assured, O my mother, that if I do not obtain my desire, without doubt I shall die.' So I trust for clemency and pardon from thy Felicity for this hardihood of mine and my son's, and punish us not for it."

When the King had heard her story, looking kindly at her, he fell a-laughing, and asked her: "What is it thou hast with thee, and what is this bundle?" Then the mother of 'Ala-ed-Din, perceiving that the Sultan was not wroth at her speech, but rather laughing, forthwith opened the cloth and set before him the bowl of jewels. And when the Sultan saw the stones, after the cloth was taken off, and how the hall was lighted up, as it were, by chandeliers and lustres, he was dazed and amazed at their sparkling, and wondered at their size and splendour and beauty, saying: "To this day have I never seen the like of these jewels for beauty and size and loveliness, nor do I believe that there is in my treasury a single one equal to them." Then turning to his Wezir, he said: "What sayest thou, O Wezir, hast thou seen, thou, in thy time, the like of these splendid jewels?" And the Wezir answered: "Never have I seen such, O our lord the Sultan, and I do not think that the smallest of them is to be found in the treasuries of my lord the King." And the King said to him: "Verily he who hath presented me with these jewels is worthy to be the bridegroom of my daughter Bedr-el-Budur, for, methinks, as far as I can see, none is worthier of her than he." When the Wezir heard this speech of the Sultan, his tongue became tied with vexation, and he grieved with sore grieving, because the King had promised to marry the Princess to his son. So after a little he said to him: "O King of the Age, thy Felicity was graciously pleased to

promise the lady Bedr-el-Budur to my son: it is therefore incumbent on thy Highness to graciously allow three months, when, please God, there shall be a present from my son more splendid even than this." So the King, though he knew that this thing could not be accomplished either by the Wezir or by any of the grandees, yet of his kindness and generosity granted a delay of three months, as he had asked. And turning to the old woman, 'Ala-ed-Din's mother, he said: "Go back to thy son, and tell him I have given my royal word that my daughter shall bear his name, but it is necessary to prepare her wardrobe and requisites, and so he will have to wait three months."

'Ala-ed-Din's mother accepted this answer, and thanked the Sultan and blessed him, and hastened forth, and almost flew with delight till she came home and entered. And 'Ala-ed-Din her son saw how her face was smiling; so he was cheered by the hope of good news; moreover, she had come back without loitering as heretofore, and had returned without the bowl. So he asked her, saying: "If it please God, my mother, thou bringest me good news, and perhaps the jewels and their rarity have had their effect, and the Sultan hath welcomed thee and been gracious to thee and hearkened to thy request?" And she related it all to him —how the Sultan had received her and marvelled at the multitude of the jewels and their size; and the Wezir also; and how he had promised that "my daughter shall bear thy name; only, O my son, the Wezir spake to him a private word before he promised me, and after the Wezir had spoken he covenanted for a delay of three months; and I am afraid the Wezir will be hostile to thee and try to change the mind of the King."

When 'Ala-ed-Din heard the words of his mother and how the Sultan had promised him after three months, his soul was relieved and he rejoiced exceedingly, and said: "Since the Sultan hath promised for three months, though it is indeed a long time, on all accounts my joy is immense." Then he thanked his parent and magnified her success above her toil, and said: "By Allah, O my mother, just now I was, as it were, in the grave, and thou hast pulled me out; and I praise God Most High that I am now sure that there

liveth none richer or happier than I." Then he waited in patience till two months of the three were gone.

One day of the days the mother of 'Ala-ed-Din went forth about sunset to the market to buy oil, and beheld all the bazars closed, and the whole city deserted, and the people were putting candles and flowers in their windows; and she saw troops and guards and cavalcades of aghas, and lamps and lustres flaming. And wonder gat hold of her at this marvel and gala, and she went to an oilman's shop which was still open, and having bought the oil, said to the dealer: "O Uncle, inform me what is the occasion to-day in the city, that the people make such adornment, and the markets and houses are all closed and the troops paraded?" And the oilman answered: "O woman, I suppose thou art a stranger, not of this city." But she said, "Nay, I am of this city." So he cried: "Art thou of this city, and hast not heard that the son of the chief Wezir this night is to unite himself to the Lady Bedr-el-Budur, the daughter of the Sultan, and he is now at the bath; and these officers and soldiers are drawn up waiting to see him come forth from the bath and accompany him to the palace into the presence of the daughter of the Sultan."

When the mother of 'Ala-ed-Din heard his words she was sad and perplexed in her mind how she should contrive to break this dismal news to her son, for her unhappy boy was counting hour by hour till the three months should be over. So she returned home after a little, and when she had come and entered to her son she said: "O my son, I would fain tell thee certain tidings, though thy grief thereat will cost me dear." And he answered, "Tell me, what is this news." And she said: "Verily the Sultan hath violated his covenant to thee in the matter of his daughter the Lady Bedr-el-Budur, and this night the Wezir's son goeth in to her. And O my child, I have long suspected that the Wezir would change the Sultan's mind, as I told thee how he spake privily to him before me." Then 'Ala-ed-Din asked her: "How knowest thou that the Wezir's son is going in this night to the Lady Bedr-el-Budur, the daughter of the Sultan?" So she told him about all the decorations she had noticed in the town when she went to buy oil, and

how the aghas and grandees of the state were drawn up waiting for the Wezir's son to come forth from the bath, and how this was his nuptial night. When he learnt this, 'Ala-ed-Din was seized with a fever of grief, till after awhile he bethought him of the Lamp. Then he cheered up, and said: "By thy life, O my mother, suppose the Wezir's son should not enjoy her, as thou thinkest. But now let us cease this talk, and arise; bring our supper, that we may eat, and after I have retired awhile within my chamber all will be well."

So after supper 'Ala-ed-Din withdrew to his chamber and fastened the door and took out the Lamp and rubbed it, and immediately the Slave came and said: "Ask what thou wilt, for I am thy slave, the slave of him who hath the Lamp, I and all the servants of the Lamp." And 'Ala-ed-Din said: "Listen. I asked the Sultan that I might marry his daughter, and he promised me, in three months; but he hath not kept his word, but hath given her to the son of the Wezir, and this very night it is his intention to go in to her. But I command thee, if thou be a true servant of the Lamp, that when thou seest the bride and bridegroom together this night thou bring them in the bed to this place. This is what I require of thee." And the Marid answered: "I hear and obey; and if thou hast any other behest, besides this, command me in all thou desirest." But 'Ala-ed-Din said: "I have no other command save that which I have told thee." So the Slave vanished, and 'Ala-ed-Din returned to finish the evening with his mother. But when the time came when he expected the Slave's return, he arose and entered his chamber, and soon after beheld the Slave with the bridal pair on their bed. And when 'Ala-ed-Din saw them he rejoiced with great joy. Then said he to the Slave: "Take away yonder gallows-bird and lay him in a closet." And immediately the Slave bore the Wezir's son and stretched him in a closet, and before leaving him he blew a cold blast on him, and the state of the Wezir's son became miserable. Then the Slave turned to 'Ala-ed-Din and said: "If thou needest aught else, tell me." And 'Ala-ed-Din answered, "Return in the morning to restore them to their place." So he said, "I hear and obey," and vanished.

Then 'Ala-ed-Din arose, and could hardly believe that this affair had prospered with him. But when he looked at the Lady Bedr-el-Budur in his own house, although he had long been consumed with love of her, yet he maintained an honourable respect towards her, and said: "O Lady of Loveliness, think not that I brought thee here to harm thine honour; nay, but only that none other should be privileged to enjoy thee, since thy father the Sultan gave me his word that I should have thee. So rest in peace." But when Bedr-el-Budur found herself in this poor and dark house, and heard the words of 'Ala-ed-Din, fear and shuddering took hold of her, and she was dazed, and could not make him any reply. Then 'Ala-ed-Din arose and stripped off his robe, and laying a sword between himself and her, slept beside her in the bed, without doing her wrong, for he wished only to prevent the nuptials of the Wezir's son with her. But the Lady Bedr-el-Budur passed the worst of nights; she had not passed a worse in all her life; and the Wezir's son, who slept in the closet, dared not move from his fear of the Slave which possessed him.

When it was morning, without any rubbing of the Lamp, the Slave appeared to 'Ala-ed-Din, and said: "O my master, if thou desirest anything, command me, that I may perform it on the head and the eye." So 'Ala-ed-Din said: "Go bear the bride and bridegroom to their place." And in the twinkling of an eye the Slave did as 'Ala-ed-Din bade him, and took the Wezir's son and the Lady Bedr-el-Budur and carried them and restored them to their place in the palace, as they had been, without seeing any one, though they almost died of fear when they found themselves being carried from place to place. Hardly had the Slave put them back again and departed, when the Sultan came to visit his daughter. And when the Wezir's son heard the door open, he forthwith leaped from the bed, for he knew that none but the Sultan could come in at that time; but it was exceedingly disagreeable to him, for he wished to warm himself a little, since he had not long left the [cold] closet; however, he arose and put on his clothes.

The Sultan came in unto his daughter the Lady Bedr-el-Budur, and kissed her between the eyes and wished her

good-morning, and asked her concerning her bridegroom, and whether she was content with him. But she made him never an answer, but looked at him with an eye of anger; and he asked her again, and she remained silent and said not a word to him. So the Sultan went his way and departed from her house, and went to the Queen, and told her what had befallen him with the Lady Bedr-el-Budur. Then the Queen, loth to have him vexed with the Princess, said to him: "O King of the Age, this is the way with most brides in their honeymoon; they are shy, and a trifle whimsical. So chide her not, and soon she will return to herself and converse with people; for now it is her modesty, O King of the Age, that preventeth her speaking. However, it is my intention to go and visit her."

So the Queen arose and put on her robes and went to her daughter the Lady Bedr-el-Budur, and approached her and gave her good-day, and kissed her betwixt the eyes. And the Princess answered her never a word. So the Queen said to herself: "Some strange thing must have happened to her to disquiet her thus." So she asked her: "O my daughter, what is the cause of the state thou art in? Tell me what hath come to thee, that when I visit thee and bid thee good-day, thou answerest me not." Then Bedr-el-Budur turned her head and said to her: "Chide me not, O my mother; it was indeed my duty to meet thee with all regard and reverence, since thou hast honoured me by this visit. However, I beg thee to hear the reason of this my behaviour, and see how this night which I have passed hath been the worst of nights for me. Hardly had we gone to bed, O mother, when one whose shape I know not lifted up the bed and bore us to a dark, loathly, vile place." And she related to her mother the Queen all that had happened to her that night, and how they had taken away her bridegroom and she had been left alone, till presently another youth came and slept, instead of her husband, and placed a sword betwixt them. "And in the morning he who took us returned to carry us back, and came with us to this our abode. Hardly had he restored us to it and left us, when my father the Sultan entered at the very hour of our return, and I had not heart or tongue to speak to him from the

greatness of the fear and trembling which had come over me. And perhaps it may have vexed my father; so I pray thee, O my mother, tell him the reason for my condition, that he may not blame me for my lack of reply to him, but instead of censure, excuse me."

When the Queen heard the words of her daughter the Lady Bedr-el-Budur, she said to her: "O my child, calm thyself. If thou wert to tell this story to any one, it might be said that the daughter of the Sultan had lost her wits, and thou hast well done in not telling thy father this tale; and beware, my daughter, beware of telling him thereof." But the Princess answered her: "Mother, I have spoken to thee sensibly, and I have not lost my wits, but this is what hath happened to me; and if thou dost not believe it when I say it, ask my bridegroom." Then the Queen said to her: "Arise, now, my daughter, and away with such fancies from thy mind; put on thy robes and view the bridal fête which is going on in the city in thy honour and the rejoicings that are taking place all over the realm for thy marriage; and listen to the drums and songs, and look at these decorations, all done for the sake of pleasing thee, my daughter." Thereupon the Queen summoned the tirewomen, and they robed the Lady Bedr-el-Budur and straightened her up. And the Queen arose and went to the Sultan and told him that the Princess had been troubled that night with dreams and nightmare, and added: "Chide her not for her lack of answer to thee." Then she summoned the Wezir's son secretly, and asked him concerning the matter, and whether the story of the Princess were true or not; but he, in his fear of losing his bride from out his hand, answered: "O my sovereign lady, I know nothing of what thou sayest." So the Queen was sure that her daughter had been distraught by nightmare and dreams. The festivities lasted all day, with 'Almehs and singers and the beating of all sorts of instruments, and the Queen and the Wezir and the Wezir's son did their utmost to keep up the rejoicing, so that the Lady Bedr-el-Budur might be happy and forget her trouble; and all day they left nothing that incited to enjoyment undone before her, that she might forget what was in her mind and be content. But all this had no influence upon her; she

remained silent and sad and bewildered at what had befallen her that night. Worse indeed had happened to the Wezir's son than to her, since he passed the night in a closet; but he had denied the fact and banished this calamity from his mind, because of his fear of losing his bride and his distinction, especially as all men envied him the connexion and the exceeding honour thereof; and, moreover, because of the splendour of the bride's loveliness and her excessive beauty.

'Ala-ed-Din too went out that day to see the festivities which were going on in the city and the palace, and he began to laugh, above all when he heard people talking of the honour which had fallen to the Wezir's son and his good-fortune in becoming the son-in-law of the Sultan, and the great distinction shewn in his rejoicings and wedding festivities. And 'Ala-ed-Din said to himself: "Ye know not, ye rabble, what happened to him last night, that ye envy him!" And when night fell and it was bedtime 'Ala-ed-Din arose and went to his chamber and rubbed the Lamp, and immediately the Slave presented himself. And he ordered him to bring the Sultan's daughter and her bridegroom as on the past night, before the Wezir's son had taken her to him. And the Slave waited not an instant, but vanished awhile, till he reappeared, bringing the bed in which was the Lady Bedr-el-Budur and the son of the Wezir. And he did with the latter as on the preceding night,—took and put him to sleep in a closet, and there left him bleached with excessive trembling and fear. And 'Ala-ed-Din arose and placed the sword betwixt himself and the Princess, and went to sleep. And when it was morning the Slave appeared and restored the pair to their own place; and 'Ala-ed-Din was filled with delight at the misadventure of the Wezir's son.

Now when the Sultan arose in the morning he desired to go to his daughter, Bedr-el-Budur, to see whether she would behave to him as on the preceding day. So, after he had shaken off his drowsiness, he arose and dressed himself and went to his daughter's palace and opened the door. Then the Wezir's son hastily got up and rose from the bed and began to put on his clothes, though his ribs almost split with cold; for when the Sultan came in the Slave had only

just brought them back. So the Sultan entered, and approached his daughter Bedr-el-Budur, who was in bed; and drawing aside the curtain, he wished her good-morning, and kissed her betwixt the eyes, and inquired after her state. But he saw she was sad, and she answered him never a word, but looked at him angrily; and her state was wretched. Then the Sultan was wroth with her, since she replied not, and he fancied that something was wrong with her. So he drew his sword and said to her: "What hath come to thee? Tell me what hath happened to thee, or I will take thy life this very hour. Is this the honour and reverence thou shewest me, that I speak and thou repliest not a word?" And when the Lady Bedr-el-Budur saw how angry her father the Sultan was, and that his sword was drawn in his hand, she was released from her stupor of fear, and turned her head and said to him: "O my honoured father, be not wroth with me, nor be hasty in thy passion, for I am excusable, as thou shalt see. Listen to what hath befallen me, and I am persuaded that when thou hast heard my account of what happened to me these two nights, thou wilt excuse me, and thy Felicity will become pitiful toward me, even as I claim thy love." Then the Lady Bedr-el-Budur related to her father the Sultan all that had happened to her, adding: "O my father, if thou dost not believe me, ask the bridegroom, and he will tell thy Felicity the whole matter; though I knew not what they did with him when they took him away from me, nor did I imagine where they had put him."

When the Sultan heard the speech of his daughter, grief took hold of him and his eyes ran over with tears. And he sheathed the sword, and came and kissed her, saying: "O my daughter, why didst thou not tell me last night, that I might have averted this torment and fear which have fallen upon thee this night. However, it signifieth nothing. Arise and drive away from thee this fancy, and next night I will set a watch to guard thee, and no such unhappiness shall again make thee sad." And the Sultan returned to his palace, and straightway ordered the presence of the Wezir. And when he came and stood before him, he asked him: "O Wezir, what thinkest thou of this affair? Perchance thy son hath informed thee of what occurred to him and

my daughter?" But the Wezir made answer: "O King of the Age, I have not seen my son, neither yesterday nor to-day." Then the Sultan told him all that his daughter the Princess Bedr-el-Budur had related, adding: "It is my desire now that thou find out from thy son the truth of the matter; for it may be that my daughter, from terror, did not understand what befell her, though I believe her story to be all true."

So the Wezir arose and sent for his son and asked him concerning all that the Sultan had told him, whether it were true or not. And the youth replied: "O my father the Wezir, God forbid that the Lady Bedr-el-Budur should tell lies! Nay, all she said is true, and these two nights that have passed were the worst of nights, instead of being nights of pleasure and joy to us both. But what befell me was the greater evil, for, instead of sleeping with my bride in the bed, I was put to sleep in a closet, a cursed, dark, and loathsome place, smelling horribly, and my ribs almost split with the cold." And the young man told his father all that had happened to him, and added: "O honoured parent, I entreat thee, speak to the Sultan that he release me from this marriage. Truly it is a great honour to me to be the son-in-law of the Sultan, and most of all since the love of the Lady Bedr-el-Budur hath taken possession of my being; but I have not strength to endure another night like the two which are over."

When the Wezir heard his son's words he was exceeding sad and sorry, for he hoped to exalt and magnify his son by making him son-in-law to the Sultan; therefore he considered and pondered over this case, how to remedy it. It was a great hardship to him to break off the marriage, for he had been much congratulated on his success in so high a matter. So he said to his son: "Take patience, my child, till we see what may betide this night, when we set warders to watch over you; and do not reject this great honour, which hath been granted to none save thee alone."

Then the Wezir left him and returned to the Sultan and told him that what the Lady Bedr-el-Budur had said was true. Therefore the Sultan said: "If it be so, we must not delay." And he straightway ordered the rejoicings to cease

and the marriage to be annulled. And the people and folk of the city wondered at this strange affair, and the more so when they saw the Wezir and his son coming forth from the palace in a state of grief and excess of rage; and men began asking what had happened and what the cause might be for annulling the marriage and terminating the espousals. And none knew how it was save 'Ala-ed-Din, the lord of the invocation, who laughed in secret. So the marriage was dissolved, and still the Sultan forgot and recalled not the promise he had made to the mother of 'Ala-ed-Din, nor the Wezir either, and they knew not whence came that which had come.

'Ala-ed-Din waited in patience until the three months were over, after which the Sultan had covenanted to wed him to his daughter, the Lady Bedr-el-Budur. Then he instantly despatched his mother to the Sultan to demand of him the fulfilment of his promise. So the mother of 'Ala-ed-Din went to the palace; and when the Sultan came to the hall of audience and saw her standing before him, he remembered his promise—that after three months he would marry his daughter to her son. And turning to the Wezir, he said: "O Wezir, this is the woman who gave us the jewels, and to whom we did pledge our word for three months. Bring her to me before anything else." So the Wezir went and brought 'Ala-ed-Din's mother before the Sultan; and when she came up to him she saluted him and prayed for his glory and lasting prosperity. Then the Sultan asked her if she had any suit. Whereto she answered: "O King of the Age, verily the three months are over, for which thou didst covenant with me, after which to marry my son 'Ala-ed-Din to thy daughter the Lady Bedr-el-Budur."

The King was perplexed at this demand, the more when he observed her poor condition and that she was of the meanest of the people. Yet the present she had given him was exceedingly splendid, beyond his power to purchase. Then turning to the Wezir, he said: "What stratagem hast thou? Of a truth I pledged my word; yet it is evident to me that they are poor people, and not of high degree." And the Wezir, since envy was devouring him, and he was

beyond everything grieved at what had befallen his son, said within himself: "How shall one like this wed the daughter of the Sultan and my son lose this honour?" So he answered the Sultan: "O my lord, it is an easy thing to be rid of this stranger, for it is not fit that thy Felicity should give thy daughter to a man like this,—one knoweth not who he is." The Sultan replied: "In what way shall we ward off this man from us, when I have pledged my word, and the word of Kings is sacred?" The Wezir answered: "O my lord, my advice is that thou demand of him forty bowls of pure gold full of jewels, such as this woman brought thee that day, and forty maids to carry the bowls, and forty black slaves." And the Sultan said: "By Allah, O Wezir, thou hast said well, for he cannot compass this thing, and thus we shall be freed from him." Then he said to the mother of 'Ala-ed-Din: "Go, tell thy son that I hold to the promise which I made to him, provided he be able to furnish my daughter's dowry, for which I require of him forty bowls of pure gold, each full of jewels, such as thou didst bring me, and forty maids to carry them, and forty black slaves to attend and escort them. If thy son can do this I will marry him to my daughter."

So the mother of 'Ala-ed-Din returned to her house shaking her head and saying: "Whence shall my poor son procure these bowls of jewels? Suppose he return to the Treasury and gather these jewels and bowls from the trees, yet with all this,—and I do not think he can, but say that he acquire them,—whence will he get the maids and slaves?" And she ceased not to commune with herself until she arrived at her house, where 'Ala-ed-Din was expecting her. And when she came in, she said: "O my son, did I not tell thee not to think that thou couldst attain to the Lady Bedr-el-Budur, and that such a thing was not possible for people like us?" And he said to her: "Explain to me what tidings there be." And she said: "O my son, verily the Sultan received me with all honour, as is his wont, and it is evident to me that his intentions towards us are benevolent. But thy enemy is the accursed Wezir; for after I had spoken to the Sultan, according to thy tongue (as thou saidst, 'Verily the time is come for which thou didst

covenant'), and after I had said to him, 'Verily it behoves thy Felicity to order the wedding of thy daughter the Lady Bedr-el-Budur to my son 'Ala-ed-Din,' he turned to the Wezir and spake to him; and he answered him secretly; and afterwards the Sultan gave me his answer." Then she told 'Ala-ed-Din what the Sultan required, and said to him: "O my son, verily he requireth of thee an immediate reply, and methinks we have no answer for him."

When 'Ala-ed-Din heard the words of his mother, he laughed and said: "O my mother, thou sayest that we have no answer for him, and considerest the affair exceeding hard; but compose thy mind, and arise, bring me something to eat, and after we have eaten, if the Compassionate please, thou shalt see my answer. And the Sultan, like thee, thinketh he hath required an enormous thing, in order to keep me from the Lady Bedr-el-Budur; though really he hath asked a smaller thing than I expected. But do thou arise, and fetch me somewhat to eat, and trust me to provide the answer for thee." So his mother arose and went forth to fetch what was needed from the market to prepare dinner. And 'Ala-ed-Din went into his chamber, and took the Lamp and rubbed it, and immediately there appeared to him the Slave, who said: "O my master, ask what thou desirest." And 'Ala-ed-Din answered: "I have demanded the daughter of the Sultan in marriage, and the Sultan hath required of me forty bowls of pure gold, each weighing ten pounds, and they must be full of the jewels which are in the garden of the Treasury; and to carry them there must be forty maids, and to each maid a slave, forty slaves in all. So I desire of thee that thou bring me all these." And the Jinni said: "I hear and obey, O my master," and vanished for the space of an hour, when he brought forty maids, and with each maid a eunuch, and on each maid's head a bowl of fine gold full of precious stones. And he set them before 'Ala-ed-Din, saying: "Here is thy wish: tell me then if thou hast need of any affair or service beside this." But 'Ala-ed-Din answered: "I need nothing else; but if I require anything I will summon thee and inform thee thereof." So the Slave vanished. And presently 'Ala-ed-Din's mother appeared and entered the house, and perceived

the slaves and maids. And she marvelled, saying: "All this is from the Lamp. God preserve it for my son!" And as she was about to raise her veil, 'Ala-ed-Din said to her: "O my mother, this is the moment for thee, before the Sultan goes in to his seraglio to his family. Take thou to him that which he demanded, and go to him forthwith, that he may know that I am able to do what he required, and more also. Verily he is deceived by the Wezir, and they both think to foil me." Thereupon 'Ala-ed-Din arose and opened the door of the house, and the maids and the slaves came forth side by side, each maid with a eunuch beside her, till they filled the street. And 'Ala-ed-Din's mother went before them. And the people flocked to the street when they saw this mighty wonderful sight, and stood diverting themselves and marvelling and observing the forms of the damsels and their beauty and loveliness; for they all wore dresses embroidered with gold and trimmed with jewels, none worth less than a thousand dinars. And the folk gazed upon the bowls, and saw that the lustre transcended the light of the sun. Over each was a piece of brocade embroidered with gold and studded with precious stones. And the people of the quarter stood wondering at this strange spectacle. But 'Ala-ed-Din's mother walked on, and the damsels and slaves marched behind her, in all order and precision, and the people stopped to examine the beauty of the damsels, and glorified God the great Creator; and so they arrived and entered, with 'Ala-ed-Din's mother, the palace of the Sultan. And when the aghas and chamberlains and officers of the army saw them, wonder gat hold of them and they were amazed at this sight, the like of which they had never witnessed in all their born days, above all, such damsels, every one of whom would turn the head of an anchorite. And although the chamberlains and officers of the Sultan's troops were all sons of grandees and nobles, yet they were astonished beyond measure at the costly dresses which the damsels wore, and the bowls upon their heads, which they could not gaze full upon by reason of their excessive flashing and dazzle.

Then the guard went in and informed the Sultan, and he at once ordered that they should be brought before him in

the Hall of Audience. So 'Ala-ed-Din's mother came in with them; and when they appeared before the Sultan, they all saluted him with due reverence and worship, and they invoked blessings on his glory and good-fortune. Then they took the bowls from their heads and set them before him, and removed their coverings, and then stood respectfully. The Sultan marvelled with great admiration, and was bewildered at the splendour of the jewels and their loveliness, which transcended praise; and his wits were turned when he looked at the golden bowls full of precious stones, which captivated the sight; and he was confounded at this marvel till he became as the dumb, and could not say a word from excess of wonder. And his mind was the more perplexed how all this could have come about in the space of an hour. Then he gave commandment that the damsels with the bowls should enter the palace of the Lady Bedr-el-Budur; so they took up their loads and went in.

After that, the mother of 'Ala-ed-Din came and said to the Sultan: "O my lord, this is not a great thing wherewith to do honour to the Lady Bedr-el-Budur, for she merits the double of this [dower]." Then the Sultan turned to the Wezir and said: "What sayest thou, O Wezir? He who can procure such riches as these in so short a time, is he not worthy to be the Sultan's son-in-law and the daughter of the Sultan his bride?" But the Wezir, although he marvelled at the vastness of these riches, more even than the Sultan, yet, being devoured by envy, which grew stronger and stronger when he saw how content the Sultan was with the dower and riches, and though he could not disguise the truth, answered: "It is not worthy of her." And he was devising a plan for the Sultan, that he might not give his daughter the Lady Bedr-el-Budur to 'Ala-ed-Din, and accordingly he went on: "O my lord, all the treasures of the universe are not equal to the little finger of thy daughter. Thy Highness hath overvalued these presents as against her." When the Sultan heard these words of the Wezir, he perceived that they arose from excess of envy. So turning to 'Ala-ed-Din's mother, he said: "O woman, go to thy son, and tell him that I have accepted the dowry and I

stand by my promise. My daughter is his bride and he my son-in-law; and bid him come hither, in order that I may know him. He shall have naught but honour and esteem from me. And this night shall begin the wedding; only, as I said, let him come to me without delay."

Then 'Ala-ed-Din's mother returned home with the speed of the wind, and abated not the quickness of her pace, in order to congratulate her son. She flew with joy at thinking that her child was going to become the son-in-law of the Sultan. After she had gone, the Sultan dismissed the audience and entered the apartments of the Lady Bedr-el-Budur, and bade them bring the damsels and the bowls before her that she might look at them. And when they brought them and the Princess examined the jewels, she was amazed and said: "Methinks there is not found in the treasuries of the universe a single gem like these!" Then she gazed upon the damsels and marvelled at their beauty and grace. And she knew that all this was from her new bridegroom, who had sent it in her service. So she rejoiced, though she had been sorrowful and sad on account of her bridegroom the son of the Wezir. Yet she rejoiced with great joy when she looked upon the jewels and the beauty of the damsels; and she made merry, and her father was greatly delighted at her cheerfulness, because he saw that her sadness and grief had departed from her. Then he asked her, saying: "O my daughter, Lady Bedr-el-Budur, does this astonish thee? Methinks this bridegroom of thine is goodlier than the Wezir's son; and presently, please God, O my daughter, thou shalt enjoy supreme delight with him." Thus was it with the Sultan.

As for 'Ala-ed-Din, when his mother returned and entered the house, laughing in the excess of her joy, and he saw her so, he scented good news, and said: "To God be praise everlasting! My desire is now accomplished." And his mother said: "Good news for thee, O my child! Cheer thy heart, and refresh thine eye, for the fulfilment of thy wish. The Sultan hath accepted thy present, the riches and portion and dowry of the Lady Bedr-el-Budur; and she is thy bride, and this night, O my son, is the wedding and thy union with the Princess. To assure me of his promise, the

Sultan hath proclaimed thee before the world as his son-in-law, and saith that to-night is the consummation. Moreover, he said to me: 'Let thy son come to me, that I may become acquainted with him and welcome him with all honour and regard.' And here am I, my son; my task is over; happen what may, it is now thy own affair."

Then 'Ala-ed-Din arose and kissed his mother's hand and thanked her, and magnified her goodness to him, and went and entered his chamber and took the Lamp and rubbed it, and, behold, the Slave appeared, saying: "At thy service! Ask what thou desirest." So 'Ala-ed-Din answered: "I desire thee to take me to a bath the equal of which existeth not in the universe; and bring me there a dress so royal and exceeding costly that Kings possess not its match." And the Marid replied, "I hear and obey." And he lifted him and took him into a bath such as Kings and Emperors never saw, all of marble and carnelian, with wonderful pictures which captivated the eye; and not a soul was there. In it was a hall studded over with splendid jewels, which when 'Ala-ed-Din entered, there came to him one of the Jann in human shape, who washed and kneaded him to the top of his bent. After which 'Ala-ed-Din went from the bath into the spacious hall, and found his old clothes gone and in their place a suit of royal robes. Then there was brought to him sherbet and coffee flavoured with ambergris. And he drank and arose, and a number of slaves appeared before him, and clad him in resplendent clothes, and he was dressed and perfumed and scented. Though 'Ala-ed-Din was, in fact, a poor tailor's son, none would have supposed it, but rather would say: "This is the greatest of the sons of the Kings. Extolled be he who changeth others but himself changeth not!" Then the Jinni came and lifted him and returned him to his house, and said: "O my master, hast thou further need?" And 'Ala-ed-Din replied: "Yes, I want thee to bring me forty-eight memluks, twenty-four to go before me and twenty-four to follow me, with their chargers and habiliments and arms; and everything on them and their horses must be of the very costliest, such as is not in the treasuries of Kings. Then bring me a stallion fit for the Cæsars, and let his

housings be of gold studded over with magnificent jewels; and bring me forty-eight thousand dinars, to each memluk a thousand. For I wish to go to the Sultan's presence. So delay not, since without all these things of which I have told thee I cannot visit him. Bring me also twelve damsels; they must be of peerless beauty, and clad in the most sumptuous raiment, that they may accompany my mother to the palace of the Sultan. And let each damsel be attired like the King's ladies." And the Slave answered, "I hear and obey." And vanishing awhile, he brought him in the twinkling of an eye, all that he had commanded; and he led a steed the fellow of which did not exist among the horses of the Arabs, and his housings were of gorgeous cloth of gold.

'Ala-ed-Din sent for his mother at once, and delivered to her the twelve maidens, and gave her robes that she might be robed, when the damsels would escort her to the palace of the Sultan. And he sent one of the memluks which the Jinni had brought him to the Sultan, to ascertain whether he had come forth from his harim or not. So the memluk went quicker than lightning, and returned to him speedily, saying: "O my master, the Sultan expecteth thee." Then 'Ala-ed-Din arose and mounted, and the memluks rode before and behind him. And they were such as to make all men cry: "Extolled be the Lord who created them in such perfection of beauty and grace!" And they scattered gold among the people before their master 'Ala-ed-Din, who excelled them in beauty and comeliness,—and make no mention of the sons of Kings! Extolled be the Bountiful, the Eternal! And all this came by virtue of the Wonderful Lamp, which whoso possessed, it brought him beauty and loveliness and wealth and wisdom. And the people were astonished at the generosity of 'Ala-ed-Din and his excessive bounty, and were distraught as they gazed upon his beauty and comeliness and grace and courtliness. And they extolled the Compassionate for this his noble creation; and all blessed him, though they knew he was the son of Such-an-one the tailor; and none was envious of him, but all pronounced him worthy of his luck.

Thus was the crowd dazzled by 'Ala-ed-Din and his

bounty and generosity, as he was going to the palace, scattering gold. And they blessed him, great and small, till he reached the palace, with the memluks before and behind him distributing largesse to the people. Now the Sultan had assembled the grandees of the state, and informed them that he had given his word for the marriage of his daughter to 'Ala-ed-Din. And he bade them await his coming, and then go forth, one and all, and receive him. And he sent for the emirs and the wezirs and chamberlains and gentlemen of the guard and officers of the army, and they were all in waiting for 'Ala-ed-Din at the gate of the palace. Now when 'Ala-ed-Din arrived he would have dismounted at the gate, but one of the emirs whom the Sultan had appointed for the office approached and said: "O my master, the order is that thou enter and remain mounted on thy charger till thou comest to the gate of the Hall of Audience." And they all marched before him and escorted him to the gate of the Divan, when some of them approached and held his stirrup, and others supported him on each side or took him by the hand, and the emirs and officers of state went before him and led him into the Hall of Audience close to the royal throne. Then the Sultan descended at once from his throne, and clasped him to his breast, and forbidding him to kiss the ground, kissed him and seated him beside him on his right. And 'Ala-ed-Din did as was proper towards Kings, in giving salutations and benedictions, saying: "O our lord the Sultan, verily the generosity of thy Felicity caused thee to vouchsafe me the Lady Bedr-el-Budur thy daughter, although I am not worthy of so great an honour, since I am of the meanest of thy slaves. And I beg God to prolong thy life perpetually. But in truth, O King, my tongue is powerless to thank thee for the greatness of the surpassing favours with which thou hast overwhelmed me. And I beg of thy Felicity that thou give me a piece of land where I may build a palace suitable for the Lady Bedr-el-Budur." And the Sultan was bewildered as he gazed upon 'Ala-ed-Din in his princely robes, and looked upon him and considered his beauty and comeliness, and saw the memluks arrayed for his service and their handsome apparel. And his wonder increased when 'Ala-ed-Din's

mother approached in her costly attire, sumptuous as though she had been a Queen; and when he perceived the twelve damsels attending her standing before her in all respect and worship. Further, the Sultan considered the eloquence of 'Ala-ed-Din, and the refinement of his language, and was astounded at it, he and all those who were with him at the levée. And fire was kindled in the heart of the Wezir for envy of 'Ala-ed-Din, till he almost died. Then the Sultan, after hearing 'Ala-ed-Din's benedictions, and perceiving the loftiness of his bearing and his deference and eloquence, pressed him to his bosom and kissed him, saying: "Alas for me, my son, that I have not enjoyed thy company till this day!"

When the Sultan saw 'Ala-ed-Din in this aspect he rejoiced with great joy, and immediately ordered the music and band to play. And he arose and took 'Ala-ed-Din and led him into the palace, where supper was made ready and the servants had laid the tables. So the Sultan sat down and seated 'Ala-ed-Din on his right; and the wezirs also sat, and the grandees of the state and lords of the realm, all of them in their degree; and the band played, and they made very merry in the palace. And the Sultan waxed friendly with 'Ala-ed-Din and conversed with him, and he answered with all courtliness and eloquence, as though he had been brought up in the palaces of Kings and had been their familiar. And the longer the conversation lasted between them the greater became the Sultan's joy and satisfaction, as he listened to his graceful replies and the charm of his eloquence.

After they had eaten and drunk and removed the tables, the Sultan commanded to bring the Kadis and witnesses, and they came and tied the knot and wrote the contract of marriage between 'Ala-ed-Din and the Lady Bedr-el-Budur. After this 'Ala-ed-Din arose and would have gone out, but the Sultan stopped him, saying: "Whither, O my son? The festivities are beginning and the wedding is ready, and the knot is tied and the contract written." But he answered: "O my lord the King, it is my intention to build a palace for the Lady Bedr-el-Budur befitting her rank and station; and it is impossible that I should enter in to her before this

is done. But, please God, the building shall be finished in the briefest space by the energy of thy servant and the countenance of thy Felicity. And for me, much as I long for union now with the Lady Bedr-el-Budur, yet it behoveth me to serve her and to do so first." So the Sultan said to him: "O my son, choose the land which thou deemest fit for thy project; take it altogether into thy hands; but the best place would be here in front of my palace on the open plain; then if thou so fanciest build the palace there." "This," said 'Ala-ed-Din, "is the height of my desire, to be near thy Felicity."

Therefore 'Ala-ed-Din took leave of the Sultan and went forth riding with his memluks before and behind him. And all the world blessed him and said, "By Allah, he is worthy!" till he reached his house. There he alighted from his horse and entered his chamber and rubbed the Lamp, and, behold, the Slave appeared before him and said: "Ask what thou wilt, O my master." So 'Ala-ed-Din said: "I require thee to do me an important service, which is to build me with all speed a palace in front of the Sultan's Serai; and let it be marvellous in its construction, such as Kings have not seen, and perfect in its fittings of stately furniture fit for princes, and so forth." And the Slave replied, "I hear and obey," and vanished. But before the break of dawn he came to 'Ala-ed-Din and said: "O my master, the palace is finished to the utmost of thy desire, and if thou wish to see it, arise at once and look at it." So 'Ala-ed-Din arose, and the Slave bore him in the twinkling of an eye to the palace. And when he saw it, he was astounded at its construction, for all its stones were of jasper and alabaster and porphyry and mosaics. Then the Slave took him into a treasury full of all sorts of gold and silver and precious stones, not to be numbered or estimated or appraised or valued. And again, he took him into another room, where he saw all the table equipments, plates and dishes, ewers and basins, of gold and silver, and likewise flagons and goblets; and he led him to the kitchen, where he saw the scullions with all their requisites and cooking utensils, all of gold and silver; and next to a chamber full of chests packed with royal raiment, such as captivated the reason, brocades from India and

China, and embroideries. Again he led him to numerous rooms all full of what defieth description; and then to the stables, where he found horses the like of which were not found among the Kings in all the world; and from there he took him to the saddle-room, which was full of costly harness and saddles, studded with pearls and fine stones and the like. And all this was done in a single night. 'Ala-ed-Din was astounded and distraught at the vastness of these riches, which the mightiest sovereign on earth could not compass. And the palace was full of servants and maidens whose loveliness would tempt a saint. But the most wonderful of all the things to be seen in the palace was a pavilion or kiosk with twenty-four bays, all of emeralds and diamonds and other jewels; and one bay was not finished by 'Ala-ed-Din's wish, in order that the Sultan might be unequal to completing it.

When 'Ala-ed-Din had surveyed the palace in every part, he rejoiced and was greatly delighted. Then turning to the Slave, he said: "I desire one thing of thee, which is still lacking, and of which I forgot to tell thee." And the slave said: "Ask on, O my master, whatsoever thou wishest." So he said: "I desire of thee a carpet of splendid brocade, and let it be all worked with gold, and such that when spread it shall reach from my palace to that of the Sultan, so that the Lady Bedr-el-Budur when she cometh hither may walk upon it and not tread upon the bare ground." So the Slave went away for awhile, and on his return said: "O my master, what thou didst ask of me is done." And he took and shewed him a carpet which captivated the reason, and it stretched from palace to palace. Then the Slave carried 'Ala-ed-Din back to his house.

At this moment it was already dawn, and the Sultan arose from sleep and opened the window of his chamber and looked out, and in front of his palace he perceived a building; so he began to rub his eyes, and opened them wide to observe it. And he saw a great palace, bewildering the wits; and he gazed upon the carpet laid down from his own palace to that other. And in like manner the door-keepers and all the royal household were perplexed in their minds at this thing. Just then the Wezir came in, and as

he came he perceived the new palace and the carpet, and he too marvelled. And when the Sultan entered, the two began talking of this strange spectacle, and wondering at the sight of this thing, which dazzled the sight and delighted the heart, saying: "Of a truth, the like of this palace could not, we imagine, be built by Kings." And the Sultan turned to the Wezir and said: "Dost thou see now that 'Ala-ed-Din is worthy to mate my daughter the Lady Bedr-el-Budur, after seeing and considering this royal edifice and these riches which the mind of man could not conceive?" But the Wezir, on account of his envy of 'Ala-ed-Din, answered: "O King of the Age, verily this building and this edifice and these riches could not exist save by means of magic, for no man alive, be he the chiefest in authority or the greatest in wealth, could complete this edifice in a single night." Then answered the Sultan: "It is a wonder to me how thou art always imputing evil to 'Ala-ed-Din; meseems, however, that it proceedeth from thy envy of him; for thou wast present thyself when I gave him this land, when he asked me for a site to build a palace on for my daughter, and I granted him this piece of land for his palace before thine eyes. But shall he who bringeth such a dowry of jewels for my daughter as Kings possess not even a few thereof, shall he be unequal to building a palace like this?"

When the Wezir heard the Sultan's words, and perceived that he loved 'Ala-ed-Din greatly, his jealousy increased; only, as he could not do anything to avert it, he watched and could not answer the Sultan a word. But as to 'Ala-ed-Din, when he saw that it was morning, and the time had come for him to go to the palace, because his wedding fête was going on, and the emirs and wezirs and grandees of state had collected about the Sultan in order to be present at the wedding, he arose and rubbed the Lamp and the Slave appeared to him and said: "O my master, ask what thou desirest, for I am here at thy service." So 'Ala-ed-Din answered: "I intend to go now to the Sultan's palace, as this is my wedding-day, and I need ten thousand dinars which I wish thee to bring me." Then the Slave vanished for the twinkling of an eye and returned with the ten thousand dinars. Then 'Ala-ed-Din arose and mounted, and

there rode with him his memluks, before and behind. And he proceeded to the palace, scattering gold to the crowd as he went, so that they were filled with affection for him, and his dignity was enhanced thereby. And when he arrived at the palace, and the emirs and aghas and guards who were drawn up in waiting saw him, they hastened immediately to the Sultan and apprised him. Then the Sultan arose and met him and embraced and kissed him, and holding him by the hand led him into the palace and sat down and seated him at his side on the right; while the whole town was decorated, and the musical instruments resounded in the palace, and the singers sang. Then the Sultan commanded that the banquet should be served, and the eunuchs and memluks hastened to lay the tables, which were such as befit Kings. And 'Ala-ed-Din and the Sultan and the grandees of the realm and the chief officers of state sat down and ate and drank till they were satisfied. And there were great rejoicings in the palace and the city; and all the nobles were delighted, and the people in all the kingdom rejoiced; and the rulers of provinces and chiefs of departments from distant regions came to see the wedding of 'Ala-ed-Din and the festivities. And the Sultan wondered in his mind at 'Ala-ed-Din's mother—how she used to come to him in shabby clothes when her son possessed such vast wealth. And the people who came to the Sultan's palace to witness the fêtes of 'Ala-ed-Din, when they saw his new palace and the beauty of the building, marvelled greatly how a splendid palace like that could be finished in a single night. And they fell to blessing 'Ala-ed-Din, and saying: "God give him enjoyment! By Allah, verily he deserveth it! God bless his days!"

When 'Ala-ed-Din had finished the banquet he arose and took leave of the Sultan, and mounting, he and his memluks proceeded to his palace, to prepare for the reception of his bride the Lady Bedr-el-Budur. And all the people cheered him with one shout as he went: "God give thee enjoyment! God increase thy glory! God prolong thy life!" And a vast concourse accompanied him as far as his home, while he scattered gold amongst them. When he was come to his palace, he dismounted and entered it and seated himself on the divan, and the memluks stood attentive before him; and

presently they brought him sherbets. After which he gave command to his memluks and maidens, eunuchs and all his household, to prepare for the reception of the Lady Bedr-el-Budur his bride. Now when it was afternoon and the air had become cool and the heat of the sun had abated, the Sultan ordered the troops and emirs of the state and wezirs to descend into the Meydan or riding-ground; so they all went down, and the Sultan with them. And 'Ala-ed-Din arose, and mounted with his memluks, and went down also to the Meydan. And he displayed his horsemanship, playing with the Jerid * in the Meydan, so that none could stand against him. He was riding a stallion the like of which did not exist among the horses of the purest Arabs. And his bride the Lady Bedr-el-Budur watched him from a window of her apartments, and seeing his grace and horsemanship, she fell violently in love with him, and almost flew with joy. When they had jousted round the Meydan and had each shewn what horsemanship he possessed, and 'Ala-ed-Din the best of them all, the Sultan proceeded to his palace, and 'Ala-ed-Din returned to his own.

And when it was evening, the nobles and wezirs came and took 'Ala-ed-Din and conducted him in procession to the bath called Imperial, which he entered, and was bathed and perfumed, and coming forth put on a dress more gorgeous than before. Then he mounted, and the guards and emirs rode before him, and escorted him in stately progress, while four of the wezirs surrounded him with drawn swords. And all the people, natives and strangers alike, and all the troops, marched before him in procession, bearing candles and drums and pipes and instruments of joy and revel, till they arrived at his palace, where he dismounted, and entering, seated himself. And the wezirs and emirs who were with him sat also; and the memluks brought sherbets and sweet drinks, and served all the crowd who had come with him in procession—a multitude past numbering. And 'Ala-ed-Din ordered his memluks to go forth from the palace gate and scatter gold among the crowd. When the Sultan returned from the Meydan and entered his palace, he forthwith ordered them to form a procession for his daughter the

* Javelin of palm.

Lady Bedr-el-Budur, to escort her to her bridegroom's palace. Thereupon the guards and officers of state who had taken part in 'Ala-ed-Din's progress, mounted, and the handmaids and eunuchs brought forth tapers and escorted the Lady Bedr-el-Budur in a stately procession till they brought her to her bridegroom's palace. 'Ala-ed-Din's mother walked beside her; and in front were the wives of the wezirs and the emirs and grandees and chief officers; and along with her were the eight-and-forty damsels which 'Ala-ed-Din had given her, each carrying in her hand a tall taper of camphor and ambergris set in a candlestick of gold inlaid with jewels. And they all went forth with her from the seraglio, men and women, and marched before her till they came to her groom's palace, when they took her to her apartments, and changed her dress and displayed her. And when the displaying was over they led her to the chamber of her bridegroom 'Ala-ed-Din, and he went in to her.

Now his mother was with the bride, and when he came to unveil her, his mother began to observe the beauty of the bride and her loveliness. And she looked at the chamber she was in, all sparkling with gold and jewels; and there were lustres of gold all set with emeralds and rubies. And she said within herself: "I used to think the Sultan's palace magnificent, but this chamber is unique. Methinks not one of the greatest of Emperors and Kings ever attained to its like, and I do not believe that all the world could make a chamber like this." And the Lady Bedr-el-Budur also began to look and wonder at this palace and its splendour. Then the tables were laid, and they all ate and drank and made merry; after which eighty handmaidens came before them, each with an instrument of joy and revel in her hand; and they stretched their fingers and touched the strings and evolved harmonious modulations till they rent the hearts of the hearers. And the Lady Bedr-el-Budur wondered the more, and said within herself: "Never in my life have I heard songs like these," till she left off eating and gave herself up to listening. And 'Ala-ed-Din poured out wine for her and gave it her with his own hand. And content and great rejoicing fell upon them, and it was a glorious night, such as Alexander, Lord of the two Horns, never spent in

his time. And when they had done eating and drinking and the tables were taken away, 'Ala-ed-Din arose and went in to his bride.

And when it was morning 'Ala-ed-Din arose, and the treasurer brought him a splendid costly suit of the richest of the robes of Kings. And he dressed, and they brought him coffee with ambergris, and he drank; and then ordered the horses to be saddled, and mounted, and his memluks rode before and behind him. And he proceeded to the palace of the Sultan, and as soon as he had arrived and entered, the servants went and informed the Sultan of his arrival; who, when he heard of it, arose straightway to meet him, and embraced and kissed him as though he were his son, and seated him on his right. And the wezirs and emirs and officers of state and nobles of the realm blessed him, and the Sultan blessed and congratulated him. And he ordered breakfast to be brought, and they all breakfasted. And when they had eaten and drunk their fill, and the servants had removed the tables from before them, 'Ala-ed-Din turned to the Sultan and said: "O my lord, will thy Felicity deign to honour me this day to dinner with the Lady Bedr-el-Budur, thy well-beloved daughter, accompanied by all the wezirs and nobles of thy realm?" And the Sultan, being charmed with him, answered: "Thou art too hospitable, O my son." And forthwith he ordered the wezirs and officers of state and grandees of the realm, and arose and took horses, and they likewise, and 'Ala-ed-Din rode with them till they came to the new palace. And when the Sultan had entered and considered the building and its construction and masonry, which was of jasper and carnelian, his reason was confounded and distraught at this splendour and wealth and magnificence. And turning to the Wezir, he asked: "What sayest thou, O Wezir? Hast thou seen in all thy time a thing like this, or is there to be found among the Kings of the world such wealth and gold and jewels as we see here in this palace?" And the Wezir replied: "O my lord the King, this is a thing that is not within the reach of any King of the sons of Adam, and all the people of the world could not have built a palace like this, nor could masons construct such a work, except, as I

said to thy Felicity, by the power of magic." But the Sultan knew that the Wezir could never speak without envy of 'Ala-ed-Din, and wished to prove to the Sultan that all this was not done by strength of man, but wholly by force of magic. So the Sultan answered him: "Enough, O Wezir; thou hast no more to say; and I know the reason of thy speaking thus."

Then 'Ala-ed-Din walked before the Sultan till they came to the upper kiosk, where he looked at the ceiling and windows and lattices all set with emeralds and rubies and other precious stones, and he was astonished and astounded and his wits were confounded, and he was distraught in his mind. Then the Sultan began to wander about the kiosk and look at things which captivated the reason. And he perceived the bay which 'Ala-ed-Din had purposely left unfinished. And when the Sultan had examined it and saw that it was not complete, he cried: "Woe to thee, O bay, that thou art not perfect!" And turning to the Wezir, he said: "Knowest thou the cause of the unfinished state of this bay and its lattices?" And he replied: "O my lord, I think this window is left unfinished on account of thy Felicity hastening the wedding of 'Ala-ed-Din, so that he had not time to finish it." At that moment 'Ala-ed-Din had gone to his bride, the Lady Bedr-el-Budur, to apprise her of the visit of her father the Sultan. But when he returned, the latter asked him: "O my son 'Ala-ed-Din, what is the reason that this bay of the kiosk is not complete?" And 'Ala-ed-Din replied: "O King of the Age, in consequence of the hurry of the wedding, I could not get workmen to finish it." Then said the Sultan: "It is a fancy of mine to complete it myself." "God continue thy glory, O King!" answered 'Ala-ed-Din. "So shall thy memory be perpetuated in thy daughter's palace." Then the Sultan ordered them to bring the jewellers and goldsmiths, and commanded that they should be furnished from the treasury with all they wanted of gold and jewels and minerals; and when they were assembled he bade them complete what was lacking in the lattice of the kiosk.

Meanwhile, the Lady Bedr-el-Budur came to meet her father the Sultan, and as she drew near he noticed her face

was smiling; so he embraced and kissed her, and led her into the kiosk, where all entered together. It was the time of the noon meal, and one table was prepared for the Sultan and the Lady Bedr-el-Budur and 'Ala-ed Din, and a second for the wezirs and lords of state and grandees of the realm and officers of the army and chamberlains and gentleman of the guard. Then the Sultan seated himself between his daughter and his son-in-law. And when he stretched forth his hand to the food and tasted it, he was filled with surprise at the viands and the admirable and savoury cookery. And before him stood eighty damsels, each of whom might say to the full moon: "Get up, that I may seat myself in thy stead!" And they all held instruments of joy and revel in their hands, and tuned them, and stretched out their fingers and touched the strings, and drew forth melodious strains, which would expand the heart of the sorrowful. And the Sultan was delighted. The moment was agreeable, and he was happy, and said: "Verily this thing transcendeth the power of Emperors and Kings." So they fell to eating and drinking, and the cup went round among them till they were satisfied; then fruits and sweetmeats and the like were brought and served in another apartment, whither they repaired and took their fill of these delights. Then the Sultan arose to look at the work of the jewellers and goldsmiths, and see if it resembled that of the palace. So he ascended to them and inspected their work and how they had progressed; but he perceived a strong contrast, and that they were unable to produce such work as the palace of 'Ala-ed Din. They told him that they had brought all the jewels they could find in the [ordinary] treasury, but it was not enough. Upon this he ordered the Great Treasury to be opened, and gave them what they wanted; and [said that] if that were still insufficient, they might take the present which 'Ala-ed Din had given him. So the jewellers took all the precious stones which the Sultan allowed, and they worked with them and again found that they had not enough, and were unable to complete half what remained unfinished of the lattices of the kiosk. Thereupon the Sultan commanded them to seize all the jewels which they might find among the wezirs and grandees of the state. So

the jewellers took them all and continued their task, and even so there was not enough.

When morning came, 'Ala-ed-Din ascended to see how the jewellers had worked, and perceived that they had not completed half the deficient bay. So he immediately ordered them to take down all that they had done and return the jewels to their owners. So they undid it all, and sent to the Sultan what was his, and to the wezirs what was theirs. Then the jewellers went to the Sultan and told him that 'Ala-ed-Din had ordered them thus. And he asked them: "What did he say? What was his reason, and why was he not pleased that the bay should be finished, and why did he demolish what ye had done?" They answered: "O our lord, we have no knowledge at all, but he bade us demolish all we had done." Thereupon the Sultan called for his horses and mounted and went to 'Ala-ed-Din's palace.

Now 'Ala-ed-Din, after dismissing the goldsmiths and jewellers retired into his closet, and rubbed the Lamp, when the Slave instantly appeared, saying: "Ask whatsoever thou desirest, for thy Slave is in thy hands." And 'Ala-ed-Din said: "I wish thee to finish the bay that was left incomplete." "On the head and also the eye," answered the Slave, and vanished, but shortly returned, saying: "O my lord, that which thou didst command me to do is finished." So 'Ala-ed-Din mounted to the kiosk and saw all the bays were perfect. And whilst he was inspecting them, lo, a eunuch came and said: "O my master, the Sultan cometh to thee, and entereth the palace gate." So 'Ala-ed-Din went down at once to meet him. When the Sultan saw him he cried: "O my son, wherefore hast thou done thus, and wouldest not let the jewellers finish the lattice of the kiosk, so that an unfinished spot remaineth in thy palace?" And 'Ala-ed-Din replied: "O King of the Age, I left it imperfect only for a purpose; for I was not unequal to finishing it, nor could I wish thy Felicity to honour me at a palace wherein anything was imperfect. But that thou mayest know that I am not incapable of perfecting it, I beg of thy Felicity to inspect the bays of the kiosk, and see if there be aught unfinished there." So the King ascended to the

apartments and entered the kiosk and began to look over it to the right and the left, but he found nothing whatever incomplete, but found all the bays perfect. And seeing this he was astonished, and embraced 'Ala-ed-Din and fell to kissing him, saying: "O my son, what strange doing is this! In a single night thou canst accomplish a work which the jewellers would fail to do in months! By Allah, I do not think thou hast a fellow or peer in the world." And 'Ala-ed-Din replied: "God prolong thy life and continue thy length of days forever! Thy servant is not worthy of such praise." But the King said: "O my son, verily thou art worthy of all praise, since thou hast accomplished a thing which all the workmen in the universe could not do." Then the Sultan descended and went to the apartments of his daughter the Lady Bedr-el-Budur to rest with her; and he saw that she was very happy at the state and magnificence that surrounded her, and after resting awhile he returned to his palace.

Every day 'Ala-ed-Din used to ride through the city with his memluks before and behind, scattering gold right and left among the people, and all the world, foreigners and neighbours, the far and the near, were alike drawn with love to him by reason of his excessive generosity and bounty. And he increased the provision for the poor and indigent, and himself gave them alms with his own hand; for which deeds he acquired great renown throughout the realm; and many of the grandees of the state and the emirs ate at his table, and men swore only "by his precious life!" And he went frequently to the chase and the Meydan and horse exercises and javelin jousts in the presence of the Sultan. And whenever the Lady Bedr-el-Budur saw him performing on the backs of horses, her love for him waxed stronger, and she thought within herself that God had been very gracious to her in causing to happen that which happened with the son of the Wezir, so that she was reserved to be the virgin bride of 'Ala-ed-Din.

Thus 'Ala-ed-Din daily increased in fair fame and renown, and the love of him grew stronger in the hearts of all the subjects, and he was magnified in the eyes of the people. At this time, moreover, certain of the Sultan's

enemies rode down against him, and the Sultan equipped the troops to resist them, and made 'Ala-ed-Din leader of the army. So 'Ala-ed-Din went with the troops, till he drew near to the enemy, whose armies were very strong. And he drew his sword, and rushed upon the enemy, and the battle and slaughter began, and the conflict was sturdy. But 'Ala-ed-Din broke them and dispersed them, killing the greater part, and looting their goods and provisions and cattle beyond number. Then he returned triumphant after a glorious victory, and made his entry into his city, who had adorned herself for him in her rejoicing over him. And the Sultan went forth to meet him and congratulated him and embraced and kissed him, and there was a magnificent fête and great rejoicings. And the Sultan and 'Ala-ed-Din entered the palace, where there met him his bride, the Lady Bedr-el-Budur, who was rejoicing over him, and kissed him between the eyes. And they went into her palace, and presently the Sultan and all sat down, and the damsels brought sherbets. So they drank; and the Sultan ordered throughout the kingdom that they should illuminate for the victory of 'Ala-ed-Din over the enemy. And the chiefs and the soldiers and the crowd turned [their prayers] only to God in Heaven and 'Ala-ed-Din on earth, for they loved him exceedingly, because of the excess of his bounty and generosity and his fighting for his country, and his charge, and his rout of the foe. And thus was it with 'Ala-ed-Din.

But as to the Moorish sorcerer, when he had returned to his country, he spent all this time in lamenting the labour and trouble he had taken in his quest of the Lamp, and the more because his labour was fruitless; and the morsel had fallen from his hand just as it was touching his lips. And he fell to thinking over all this, and lamented, and cursed 'Ala-ed-Din in his exceeding rage, and at times he would mutter: "That this misbegotten boy is dead below ground I am satisfied, and I hope yet to get the Lamp, since it is still safe."

One day of the days he drew a table in sand and put the figures down and examined them carefully and verified them, that he might perceive and be certified of the death of

'Ala-ed-Din and the preservation of the Lamp beneath the ground; and he looked into the figures, both "mothers" and "daughters," intently, but he saw not the Lamp. At this, anger overcame him, and he drew the figure again, to be certain of 'Ala-ed-Din's death; but he saw him not in the Treasury. So his rage increased, and the more so when he ascertained that the boy was alive on the surface of the earth. And when he knew that he had come forth from underground and was possessed of the Lamp for which he himself had endured privations and labour such as man can hardly bear, then he said within himself: "I have borne many pains and suffered torments which no one else would have endured for the sake of the Lamp, and this cursed boy has taken it without an effort; and if this accursed knoweth the virtues of the Lamp, no one in the world should be richer than he." And he added: "There is nothing for it but that I compass his destruction." So he drew a second table, and inspecting the figures, discovered that 'Ala-ed-Din had acquired immense wealth and had married the daughter of the Sultan. So he was consumed with the flame of anger begotten of envy.

He arose that very hour, and equipped himself, and journeyed to the land of China, and when he arrived at the metropolis wherein dwelt 'Ala-ed-Din, he entered and alighted at one of the Khans. And he heard the people talking of nothing but the splendour of 'Ala-ed-Din's palace. After he had rested from his journey, he dressed himself and went down to perambulate the streets of the city. And he never met any people but they were admiring this palace and its splendour, and talking together of the beauty of 'Ala-ed-Din and his grace and dignity and generosity and the charm of his manners. And the Moor approached one of those who were depicting 'Ala-ed-Din with these encomiums, and said to him: "O gentle youth, who may this be whom ye praise and commend?" And the other replied: "It is evident that thou, O man, art a stranger and comest from distant parts; but be thou from ever so distant a land, how hast thou not heard of the Emir 'Ala-ed-Din, whose fame, methinks, hath filled the world, and whose palace, one of the Wonders of the World, hath been heard of far

and near? And how hast thou not heard anything of this or of the name of 'Ala-ed-Din, our Lord increase his glory and give him joy?" But the Moor answered: "Verily it is the height of my desire to see the palace, and if thou wilt do me the favour, direct me to it, since I am a stranger." Then the man said, "I hear and obey," and proceeded before him and guided him to the palace of 'Ala-ed-Din. And the Moor began to examine it, and knew that it was all the doing of the Lamp, and cried: "Aha! There is nothing for it but that I dig a pit for this cursed son of a tailor, who could not even earn a supper. And if the fates aid me I will undoubtedly send his mother back to her spinning, as she was before; and as for him, I will take his life."

He returned to the Khan in this state of grief and regret and sadness for envy of 'Ala-ed-Din. When he arrived at the Khan he took his instruments of divination and drew a table to discover where the Lamp was; and he found it was in the palace, and not on 'Ala-ed-Din himself. Whereat he rejoiced mightily, and said: "The task remaineth easy, to destroy the life of this accursed; and I have a way to obtain the Lamp." Then he went to a coppersmith and said: "Make me a number of lamps, and take their price, and more; only I wish thee to hasten to finish them." And the coppersmith answered, "I hear and obey." And he set to work at them and completed them; and when they were done the Moor paid him the price he asked for them, and took them and departed and went to the Khan, where he put them in a basket. Then he went about the streets and bazars of the city, crying: "O who will exchange old lamps for new?" And when the people heard him crying thus, they laughed at him, saying: "No doubt this man is mad, since he goeth about to exchange old lamps for new." And all the world followed him, and the street boys pursued him from place to place and mocked at him; but he gainsaid them not nor cared for that, but did not cease perambulating the city till he came under 'Ala-ed-Din's palace, when he began to cry in a louder voice, while the boys shouted at him, "Madman! Madman!"

Now by the decrees of destiny the Lady Bedr-el-Budur

was in the kiosk, and hearing some one crying and the boys shouting at him, and not understanding what it was all about, she ordered one of her handmaids, saying: "Go and find out who it is that crieth and what he is crying." So the damsel went to look, and perceived a man crying: "O who will exchange old lamps for new?" and the boys around him making sport of him. And she returned and told her mistress Bedr-el-Budur, saying: "O my lady, this man is crying: 'O who will exchange old lamps for new?' and the urchins are following him and laughing at him." So the Lady Bedr-el-Budur laughed too at this oddity. Now 'Ala-ed-Din had left the Lamp in his apartment, instead of replacing it in the Treasury and locking it up, and one of the maids had seen it. So she said: "O my mistress, methinks I have seen in my master's room an old lamp; let us exchange it with this man for a new one, to find out if his cry be true or false." And the Lady Bedr-el-Budur said to her: "Bring the Lamp which thou sayest thou didst see in thy master's room." For the Lady Bedr-el-Budur had no knowledge of the Lamp and its qualities, and that it was this which had brought 'Ala-ed-Din her husband to his present high station; and her chief desire was to try and discover the object of this man who exchanged new lamps for old. So the damsel went and ascended to the apartment of 'Ala-ed-Din and brought the Lamp to her mistress, and none of them suspected the guile of the Moorish wizard and his cunning. Then the Lady Bedr-el-Budur ordered an agha of the eunuchs to go down and exchange the Lamp for a new one. So he took the Lamp and gave it to the Moor and received from him a new lamp, and returned to the Princess and gave her the exchange; and she, after examining it, saw it was really new, and fell a-laughing at the folly of the Moor.

But he, when he got the Lamp and knew it was the Lamp of the Treasure, instantly put it in his bosom and abandoned the rest of the lamps to the people who were chaffering with him, and went running till he came to the outskirts of the city, when he walked on over the plains and waited patiently till night had fallen, and he saw that he was alone in the desert, and none there but he. Then

he took forth the Lamp from his bosom and rubbed it, and immediately the Marid appeared to him, and said: "At thy service, I am thy slave in thy hands; ask of me what thou desirest." So the Moor replied: "I require thee to remove the palace of 'Ala-ed-Din from its site, with its inmates and all that is in it, and myself also, and set it in my country, the land of Africa. Thou knowest my town, and I wish this palace to be in my town, among the gardens." And the Marid slave replied, "I hear and obey. Shut thine eye and open it, and thou wilt find thyself in thy country along with the palace." And in a moment this was done, and the Moor and the palace of 'Ala-ed-Din and all in it were removed to the land of Africa. Thus was it with the Moorish sorcerer.

To return to the Sultan and 'Ala-ed-Din. When the Sultan arose in the morning from his sleep, in his affection and love for his daughter the Lady Bedr-el-Budur, he was wont every day when he was aroused from sleep to open the window and look out towards her. So he arose that day, as usual, and opened the window to look upon his daughter. But when he approached the window and looked towards the palace of 'Ala-ed-Din, he beheld nothing—nay, the place was as bare as it was of yore, and he saw neither palace nor any other building. And he was wrapped in amazement and distraught in mind; and he rubbed his eyes, in case they were dimmed or darkened, and returned to his observation, till at last he was sure that no trace or vestige of the palace remained; and he knew not how or why it had disappeared. So his wonder increased, and he smote his hands together, and the tears trickled down over his beard, because he knew not what had become of his daughter.

Then he sent at once and had the Wezir fetched. And he stood before him, and as soon as he came in he noticed the sorrowful state of his sovereign, and said to him: "Pardon, O King of the Age. God defend thee from calamity. Wherefore dost thou grieve?" The Sultan replied: "Perhaps thou dost not know my trouble?" And the Wezir said: "Not a wit, O my lord. By Allah, I have no knowledge of it whatever." Then said the Sultan: "It is evident thou hast not looked towards the palace of

'Ala-ed-Din." "True, O my master," replied the Wezir, "it must now be still closed." Then said the King: "Since thou hast no knowledge of anything, arise and look out of the window and see where 'Ala-ed-Din's palace is which thou sayest is shut up." So the Wezir arose and looked out of the window towards the palace of 'Ala-ed-Din, and could espy nothing, neither palace nor anything else. So his reason was amazed and he was astounded, and returned to the Sultan, who said: "Dost thou know now the reason of my grief, and hast thou observed the palace of 'Ala-ed-Din which thou saidst was shut?" The Wezir answered: "O King of the Age, I informed thy Felicity before that this palace and all these doings were magic." Then the Sultan was inflamed with wrath, and cried out: "Where is 'Ala-ed-Din?" He answered: "Gone to the chase." Thereupon the Sultan instantly ordered some of his aghas and soldiers to go and fetch 'Ala-ed-Din, pinioned and shackled. So the aghas and soldiers proceeded till they came upon 'Ala-ed-Din, whom they thus addressed: "Chastise us not, O our master 'Ala-ed-Din, for the Sultan hath commanded us to take thee chained and pinioned So we beg thy pardon, for we are acting under the royal mandate, which we cannot oppose." When 'Ala-ed-Din heard the words of the aghas and soldiers, wonder took hold of him, and his tongue became tied, for he understood not the cause of this. Then turning to them, he said: "O company, have ye no knowledge of the cause of this order of the Sultan? I know myself to be innocent, and to have committed no sin against the Sultan or against the kingdom." They answered: "O our master, we know no cause at all." Then 'Ala-ed-Din dismounted and said to them: "Do with me what the Sultan ordered, for the command of the Sultan must be on the head and the eye." Then the aghas chained 'Ala-ed-Din and manacled him and bound him with irons and led him to the city. And when the citizens saw him bound and chained with iron, they knew that the Sultan would cut off his head; and since he was exceedingly beloved of them all, the lieges assembled together and brought their weapons and went forth from their houses and followed the soldiers to see what would be the event.

When the troops with 'Ala-ed-Din reached the palace, they entered and told the Sultan; whereupon he straightway commanded the executioner to come and cut off his head. But when the citizens knew this, they barred the gates and shut the doors of the palace, and sent a message to the Sultan, saying: "We will instantly pull down thy house over thy head and all others in it, if any mischief or harm come to 'Ala-ed-Din." So the Wezir went in and informed the Sultan, saying: "O King of the Age, thy command is about to seal the book of our lives. It were better to pardon 'Ala-ed-Din lest there come upon us the calamity of calamities; for the lieges love him more than us." Now the executioner had already spread the carpet of death, and seated 'Ala-ed-Din thereon, and bandaged his eyes, and had walked round him thrice, waiting for the King's command, when the Sultan, looking out of the window, beheld his subjects attacking him and scaling the walls with intent to pull them down. So he immediately ordered the executioner to stay his hand, and bade the herald go out to the crowd and proclaim that he had pardoned 'Ala-ed-Din and granted him grace. When 'Ala-ed-Din saw he was free, and espied the Sultan seated on his throne, he drew near and said to him: "O my lord, since thy Felicity hath been gracious to me all my life, vouchsafe to tell me what is my offence." Then the Sultan said: "O traitor, hitherto I knew of no offence in thee." And turning to the Wezir, he said: "Take him and shew him from the windows where his palace is." And when the Wezir had led him and he had looked out of the window in the direction of his palace, he found the site bare as it was before he built his palace thereon; and he saw never a vestige of the palace at all. So he was amazed and bewildered and knew not what had happened. And when he returned, the King asked him: "What hast thou seen? Where is thy palace, and where is my daughter, the kernel of my heart. my only child, than whom I have none other?" And 'Ala-ed-Din answered: "O King of the Age, I know not at all, nor what this is that hath occurred." Then said the Sultan: "Know, O 'Ala-ed-Din, that I have pardoned thee in order that thou mayest go and look into this matter and search for my

daughter for me; and do not present thyself without her; for if thou bringest her not, by my life I will cut off thy head." And 'Ala-ed-Din replied: "I hear and obey, O King of the Age. Only grant me a delay of forty days, and then if I do not bring her, cut off my head and do what thou wilt." And the Sultan answered; "I grant thee a delay of forty days, as thou askest; but think not to escape from my hand, for I would bring thee back even if thou wert up in the clouds instead of on the face of the earth." "O my lord the Sultan," said 'Ala-ed-Din, "as I told thy Felicity, if I fail to bring her at the appointed time, I will come and have my head cut off."

Now when all the people and citizens saw that 'Ala-ed-Din was released, they rejoiced with exceeding joy and were glad at his escape; but the shame of what had befallen him, and bashfulness, and the jealous satisfaction [of his enemies] caused 'Ala-ed-Din's head to droop. So he went wandering about the city, and was bewildered at the case and knew not what had happened to him. For two days he remained in the city, in a sorrowful state, knowing not how to find his wife and palace, while some of the people brought him food and drink. After the two days he left the city, and wandered about the desert in an aimless manner, and walked on without stopping till the road led him beside a river, where, in the heaviness of the grief that oppressed him, he gave up hope, and longed to throw himself into the river. But being a Muslim, and professing the Unity of God, he feared God in his soul, and he stood at the river's bank to perform the religious ablutions. Now as he was taking the water in his hands, he began to rub his fingers together, and, so doing, he chanced to rub the Ring. Thereupon the Marid [of the Ring] appeared and said: "At thy service! Thy Slave is in thy hands. Ask of me what thou desirest." And when he saw the Marid, 'Ala-ed-Din rejoiced with great joy, and said: "O Slave, I desire thee to bring me my palace and my wife, the Lady Bedr-el-Budur, in it, and all else that it containeth." But the Marid answered: "O my master, thou askest a hard matter which I cannot do. This thing pertaineth to the Slave of the Lamp, and I am not able to attempt it." So 'Ala-ed-Din replied: "Since this thing is

beyond thy power, take me only and place me beside my palace wherever it may be on the earth." And the Slave answered: "I hear and obey, O my master." So the Marid bore him away, and in the twinkling of an eye set him down beside his palace in the land of Africa, in front of the apartment of his wife. It was then night-fall, yet he espied the palace and knew it to be his. And his grief vanished, and he hoped in God, after hope had been cut off, that he should see his wife once more. And he began to consider the mysterious workings of God (glory to his omnipotence), and how the Ring had cheered him, when all hope would have died had not God aided him with the Slave of the Ring. So he rejoiced, and all his tribulation left him. And as he had gone four days without sleep, from the heaviness of his grief and anxiety and excess of pondering, he went beside the palace and slept under a tree; for, as hath been said, the palace was amid the gardens of Africa outside the city.

That night he slept beside the palace under a tree in perfect repose, though he whose head belongeth to the headsman sleepeth not of nights save when drowsiness compelleth him. But for the space of four days sleep had deserted him. So he slept till broad day, when he was awakened by the warbling of birds, and arose and went to the river there, which flowed to the city, and washed his hands and face, and performed the ablutions, and said the morning-prayer. And when he had done praying, he returned and sat under the window of the apartment of the Lady Bedr-el-Budur. Now she, in the excess of her grief at her separation from her husband and from the Sultan, her father, and the horror of what had befallen her from the accursed Moorish wizard, was wont to arise every day at the streak of dawn, and to sit weeping; for she slept not at all of nights, and avoided food and drink. And her handmaiden would come to her at prayer-time to dress her, and as fate had decreed, the girl had opened the window at that instant in order for her to look upon the trees and the streams and console herself. And the maid looked out of the window and discovered 'Ala-ed-Din, her master, sitting beneath the apartment, and she said to the Lady Bedr-el-Budur: "O my

mistress, O my mistress! Here is my master 'Ala-ed-Din sitting under the window." So the Lady Bedr-el-Budur arose in haste and looked out of the window and saw him, and 'Ala-ed-Din turned his head and saw her, and she greeted him and he greeted her, and they were both like to fly with joy. And she said to him: "Arise and come in to me by the secret door, now that the accursed is away." And she bade the girl descend and open the secret door for him. And 'Ala-ed-Din arose and entered thereby, and his wife, the Lady Bedr-el-Budur, met him at the door, and they embraced and kissed one another in perfect bliss till they began to weep from excess of happiness. And when they were seated 'Ala-ed-Din said to her: "O Lady Bedr-el-Budur, before anything it is my wish to ask thee somewhat. It was my habit to put an old copper lamp in my apartment in a certain place. . . ." When the Lady Bedr-el-Budur heard this, she sighed and said: "Alas, my beloved, it was that Lamp that was the cause of our falling into this misfortune." And 'Ala-ed-Din asked her, "How did this affair happen?" And she told him the whole story from first to last, and how they had exchanged the old lamp for a new one. And she added: "The next day we hardly saw one another in the morning before we found ourselves in this country; and he who cozened us and exchanged the Lamp told me that he had done this by force of magic by the aid of the Lamp, and that he is a Moor of Africa, and we are in his town."

When the Lady Bedr-el-Budur had done speaking, 'Ala-ed-Din said to her: "Tell me what this accursed is going to do with thee, and what and how he speaketh to thee, and what is his will of thee." She answered: "He cometh to see me every day only once, and he would win me to love him, and marry him instead of thee, and forget thee and be consoled for thee. And he saith that the Sultan, my father, hath cut off thy head, and telleth me that thou art of poor people, and that he is the cause of thy wealth. And he blandisheth me with his words, but he never seeth in me anything but tears and weeping, and he hath not heard a kind word from me." Then 'Ala-ed-Din said: "Tell me, if thou knowest, where he keepeth the Lamp." But she replied: "He carryeth it always with him, and it is not

possible to part him from it a single instant. But once, when he told me what I had related to thee, he took it from his bosom and shewed it to me." So when 'Ala-ed-Din heard these words he rejoiced greatly, and said: "O Lady Bedr-el-Budur, listen. I propose to go out now and return after changing my dress. So be not surprised at it; but instruct one of thy maidens to stand by the private door till she see me, and then open it at once. And now I will plot how to slay this Accursed."

Therefore 'Ala-ed-Din arose and went forth from the palace gate, and proceeded till he met by the way a peasant, to whom he said: "O man, take my clothes and give me thine." But the peasant would not do so. So 'Ala-ed-Din compelled him and took his clothes from him and put them on, and gave him his own costly robes. Then he went along the road till he reached the city. And he went to the bazar of the perfumers and bought of them some potent benj, the son of an instant,* buying two drachms of it for two dinars. Then he returned along the road till he came to the palace; and when the slave-girl saw him she opened the private door. And he entered to the Lady Bedr-el-Budur, and said to her: "Listen! I wish thee to dress and adorn thyself and dismiss grief; and when this damned Moor cometh, do thou receive him with a pleasant welcome, and meet him with a smiling face, and bid him come and sup with thee; and shew him that thou hast forgotten thy beloved 'Ala-ed-Din and thy father, and that thou lovest him with vehement love. Then ask him for a drink, and let it be red wine; and, shewing all the tokens of joy and happiness, drink to his secret; and when thou hast served him with three cups of wine, so as to make him careless, put this powder in the cup and crown it with wine; and as soon as he drinketh this cup wherein thou hast put this powder, he shall instantly fall, like a dead man, on his back." And when the Lady Bedr-el-Budur heard these words of 'Ala-ed-Din she said: "This is an exceedingly difficult thing for me to do; but to escape from the profanation of this accursed, who hath afflicted me with separation from thee and from my father, it is lawful to kill the

* *I.e.*, which took effect in a moment.

wretch." Then, after 'Ala-ed-Din had eaten and drunk with his wife and appeased his hunger, he arose without delay or hindrance and went forth from the palace.

Then the Lady Bedr-el-Budur sent for her tirewoman, who attired her and adorned her and put on her handsomest dress and perfumed her. And whilst she was doing so, behold, the cursed Moor appeared. And when he looked at her in this array, he rejoiced greatly, and all the more when she received him with a smiling face, contrary to her habit; and his love for her increased, and he desired her passionately. Then she took him by her side and seated him, saying: "O my beloved, if thou wilt, come to me this night and let us sup together. Enough of sorrow have I had, and were I to sit mourning for a thousand years or two, 'Ala-ed-Din would not come back to me from the grave. And I rely upon what thou saidst yesterday, that my father slew him in his sorrow at my absence. Do not wonder that I am changed since yesterday; it is because I have resolved to take thee as my lover and intimate instead of 'Ala-ed-Din, for I have now no other man than thee. So I look for thy coming to me to-night, that we may sup together and drink a little wine with one another. And it is my desire that thou give me to taste of the wine of thy native Africa; perhaps it is better than ours. I have with me some wine of our country, but I desire greatly to taste the wine of thine."

When the Moor saw the love which the Lady Bedr-el-Budur displayed towards him, and how she was changed from her former melancholy, he believed she had given up hope of 'Ala-ed-Din, and he rejoiced greatly, and said: "O my soul, I hear and obey whatever thou desirest and biddest me. I have in my house a jar of wine of my country, which I have kept laid up underground for eight years; and now I am going to draw sufficient for us, and will return to thee speedily." But the Lady Bedr-el-Budur, in order to coax him more and more, said: "O my dearest, do not go thyself, and leave me; but send one of the servants to fill for us from it, and remain here sitting by me that I may console myself with thee." But he said: "O my mistress, none knoweth but I where the jar is, and I will not tarry long

away from thee." So the Moor went out, and after a little time returned with as much wine as they needed. Then the Lady Bedr-el-Budur said to him: "Thou hast taken pains for me, and I have suffered for thy sake, O beloved." And he answered: "Not so, O my eye; I am honoured in serving thee." Then the Lady Bedr-el-Budur sat with him at the table, and they ate, and presently the lady asked him for drink; and immediately the handmaid filled for her a goblet, and then filled another for the Moor. So she drank to his long life and his secret, and he to her life; and she made a boon-fellow of him. Now the Lady Bedr-el-Budur was accomplished in eloquence and refinement of speech, and she bewitched him by addressing him in a delicious way, so that he might become more in love with her. But the Moor thought this was sincere, and did not imagine that her love was feigned, a snare to kill him. And his infatuation for her increased, and he almost died of love when he saw her shew him such sweetness of word and thought; and his head swam, and the world seemed nothing in his eye.

When they came to the end of the supper and the wine had already mastered his brain, and the Lady Bedr-el-Budur observed it, she said: "We have a custom in our country, but I know not if ye have it here. Tell me if ye have or not." And the Moor asked, "What is this custom?" "At the end of supper," she replied, "for every one to take the cup of his beloved and drink it." And she forthwith took his cup and filled it with wine for herself, and bade the handmaid give him her cup, wherein was wine mixed with the benj. Now the maid knew what to do, for all the maids and eunuchs in the palace wished for his death, and sympathised with the Lady Bedr-el-Budur. So the girl gave him the cup, and he, when he heard her words and saw her drinking out of his cup and giving him hers to drink, thought himself Alexander the Great, Lord of the two Horns, as he gazed upon all these tokens of love. Then she said to him, undulating her sides, and putting her hand in his: "O my soul, here is thy cup in my hand, and my cup in thine; thus do lovers drink from one another's cups." Then she kissed his cup and drank it and put it down and came to him and kissed him on the lips. And he flew with delight, and

resolved to do as she did, and raised the cup to his mouth and drank it off, without thinking if there were anything in it or not. And instantly, in a moment, he fell on his back, like a corpse, and the cup fell from his hand.

Then the Lady Bedr-el-Budur rejoiced, and the maidens ran and opened the door to 'Ala-ed-Din, their master, who came in, and went up to his wife's room, and found her sitting at the table with the Moor lying in front of her like a dead man. And he drew near and kissed her and thanked her. Then rejoicing with excessive joy, he turned to her and said: "Do thou and thy slave-girls retire to thy apartment and leave me alone now, that I may arrange my plan." And the Lady Bedr-el-Budur delayed not, but went, she and her maidens. Then 'Ala-ed-Din arose, and locking the door after them, went up to the Moor and put his hand into his bosom and took forth the Lamp; after which he drew his sword and cut off his head. Then he rubbed the Lamp, and there appeared the Marid slave, who said: "At thy service, O my master. What wilt thou?" And 'Ala-ed-Din answered: "I desire thee to lift this palace from this country and bear it to the land of China, and set it down in the place where it was, opposite the Sultan's palace." And the Marid replied, "I hear and obey, O my master." Then 'Ala-ed-Din went and sat with the Lady Bedr-el-Budur, his wife, and embraced and kissed her, and she him. And they sat in company while the Marid carried the palace and set it in its place opposite the palace of the Sultan.

And 'Ala-ed-Din ordered the maids to bring a table before him, and seated himself, he and the Lady Bedr-el-Budur, his wife; and they fell to eating and drinking in all joy and happiness till they were satisfied. Then withdrawing to the hall of carousal, they sat and drank and caroused and kissed each other in perfect bliss. For the time had been long since they had enjoyed themselves together. So they ceased not till the sun of wine shone in their heads, and drowsiness overcame them. Then they arose and went to bed in all contentment. Next morning 'Ala-ed-Din arose and awoke his wife, the Lady Bedr-el-Budur; and the slave-girls came and dressed and arrayed and adorned her, while 'Ala-ed-Din put on his handsomest dress, and both were like

to fly for joy at their re-union after separation. And the Lady Bedr-el-Budur was the more happy that day, because she was going to see her father. Thus was it with 'Ala-ed-Din and the Lady Bedr-el-Budur.

But as for the Sultan, after he had banished 'Ala-ed-Din, he never ceased grieving for his daughter; and every hour of every day he would sit and weep for her like a woman, for she was his only child and he had none other. And as he shook off his slumber, morning after morning, he would go in haste to the window and open it and look where 'Ala-ed-Din's palace once stood, and his tears would flow till his eyes were dry and his eyelids sore. Now that day he arose at daybreak and looked out as usual, when, lo, he espied before him a building; so he rubbed his eyes and considered it attentively till he was sure it was 'Ala-ed-Din's palace. So he ordered his horse instantly on the spot, and when it was saddled he went down and mounted and went to 'Ala-ed-Din's palace. And when his son-in-law saw him coming, he went down to meet him half-way, and took him by the hand and led him to the apartments of the Lady Bedr-el-Budur, his daughter. And she, being very anxious to see her father, came down and met him at the door of the staircase in front of the hall on the ground floor. So her father embraced her and kissed her, and wept, and she likewise. Then 'Ala-ed-Din led them to the upper rooms, and they sat; and the Sultan asked her of her state and what had befallen her. And the Lady Bedr-el-Budur told him all that had happened to her, and said: "O my father, I did not revive till yesterday, when I saw my husband. And it was he who delivered me from the power of that man, the Moor, the wizard, the accursed. Methinks on the earth's face there is none viler than he. And but for 'Ala-ed-Din, my beloved, I had not escaped from him, nor hadst thou seen me again all my days. But heavy grief and sorrow took possession of me, O my father, not only for my separation from thee, but also for the parting from my husband, in whose debt I shall be all the days of my life, seeing he delivered me from that accursed wizard." Then she began to relate to her father all that had befallen her, and how the Moor had cheated her in the shape of a seller of lamps,

exchanging new for old, and how she had thought this his folly and laughed at him, and being deceived, had taken the old lamp that was in her husband's room and sent it by a eunuch and exchanged it for a new lamp. "And the next day, O my father, we found ourselves, with the palace and all besides, in the land of Africa. And I knew not the virtue of the Lamp which I exchanged till my husband came and plotted a stratagem by which we escaped. And had he not helped us, the accursed would have possessed himself of me by force. But 'Ala-ed-Din, my husband, gave me a potion and I put it into his wine-cup, and I gave it him, and he drank and fell down like a corpse. Thereupon my husband, 'Ala-ed-Din, came in, and I know not how it was done, but we were carried from Africa to our place here." And 'Ala-ed-Din said: "O my lord, when I ascended and saw him like the dead, drunk and drowsy with benj, I told the Lady Bedr-el-Budur to go, she and her maids, to the inner apartments, and she arose and went, she and her maids, from that polluted place. Then I drew near to that accursed Moor and put my hand into his bosom, and drew out the Lamp (for the Lady Bedr-el-Budur had informed me that he always kept it there), and when I had taken it, I bared my sword and cut off his damnable head. Then I worked the Lamp and ordered its Slave to bear the palace and all therein and set it down in this spot. And if thy Felicity doubt my words, arise with me and look upon this cursed Moor." So the King arose and went with 'Ala-ed-Din to the apartment and saw the Moor, and immediately commanded that they should take the carcase away and burn it and scatter the ashes to the winds.

Then the Sultan embraced 'Ala-ed-Din and fell a-kissing him, saying: "Forgive me, O my son, that I was going to take thy life, through the wickedness of this cursed sorcerer, who threw thee into this calamity; but I may be excused, my son, for what I did to thee, since I saw myself deprived of my daughter, the only child I have, dearer to me than my kingdom Thou knowest how the hearts of parents yearn over their children, and the more when they are like me, who have only the Lady Bedr-el-Budur." Thus the Sultan began excusing himself to 'Ala-ed-Din and kissing

him. But 'Ala-ed-Din replied: "O King of the Age, thou didst nothing to me contrary to law, nor did I sin against thee; but all this arose from the Moor, that filthy wizard." Then the Sultan ordered that the city should be decorated, and they adorned it, and the rejoicings and festivities were held. And he ordered the herald to proclaim through the streets: "This day is a high festival, and let rejoicings be held throughout the kingdom for a whole month of thirty days, for the return of the Lady Bedr-el-Budur and her husband." Thus was it with 'Ala-ed-Din and the Moor.

Yet 'Ala-ed-Din was not wholly quit of that accursed Moor, although his body had been burnt and its ashes scattered to the winds. For this miscreant had a brother viler than himself, and even more skilled in necromancy and geomancy and astrology,—"two beans split," as the proverb saith. Each dwelt in his own region of the world, to fill it with his spells, his deceit, and his wickedness. Now it chanced one day that this brother wished to know how it was with the Moor; and he brought out his table and marked the figures, and carefully inspecting them, discovered that his brother was in the abode of the tomb. So he mourned, being assured of his death. Then he tried a second time, to see how he died and the place of his death; and he found that he died in China and had perished by the vilest of slaughter, and that his destroyer was a youth named 'Ala-ed-Din. So he forthwith arose and prepared for a journey, and travelled over plains and wastes and mountains a number of months, till he came to the land of China and the metropolis wherein 'Ala-ed-Din dwelt. And he went to the foreigners' Khan and hired a room and rested there awhile. Then he arose to wander about the streets of the city to find a way for the accomplishment of his fell design, of wreaking vengeance upon 'Ala-ed-Din for his brother.

Presently he entered a coffee-house in the bazar. It was a large place, and many people had gathered together there to play, some at Mankala, and others at backgammon, or at chess, and so forth. And he sat down there and listened to the people who sat beside him talking about a pious woman called Fatimeh, who was always at her devotions in a cell outside the town, and never came into the city except twice

a month, and how she had worked a number of miracles. And when the Moorish sorcerer heard this, he said within himself: "Now I have found what I wanted. If it please God, by means of this woman I shall accomplish my purpose." Then he drew near to the people who were talking of the miracles of this old ascetic, and he said to one of them: "O Uncle, I heard you discussing the miracles of some saint named Fatimeh. Who is she, and where doth she dwell?" And the man answered: "Wonderful! how art thou in our town and hast not heard of the miracles of our Lady Fatimeh? It is plain that thou, my poor friend, art a stranger, since thou hast not heard of the fasts of this holy woman and her abstraction from the world and the perfection of her piety." And the Moor rejoined: "Yes, O my master, I am a foreigner, and only yesternight came I to your city; and I hope thou wilt inform me concerning the miracles of this good woman and where she hath her dwelling, for I have fallen into trouble, and my intention is to go to her, and ask for her prayers. So that perhaps God (honour and glory to him!) may deliver me from my trouble by means of her prayers." So the man told him about the miracles of holy Fatimeh, and her piety and the excellence of her devotions. And he took him by the hand and led him forth outside the city, and shewed them the way to her dwelling in a cave on the top of a little hill. So the Moor magnified his favour and thanked him for his goodness and returned to his place in the Khan.

As destiny had decreed, the next day Fatimeh descended to the town, and the Moorish wizard went forth in the morning from the Khan and watched the people thronging, and he drew nigh to see what was the news. So he saw Fatimeh standing, and all who had any sickness came to her, and were blessed by her, and asked for her prayers; those whom she touched recovered from whatever disease they had. The Moorish wizard followed her about till she returned to her cave. Then he waited till the evening had fallen, when he went to the shop of a wine-seller and drank a cup of wine. Then he went forth in search of the cave of Fatimeh the ascetic, and, arriving there, entered and saw her lying on her back upon a piece of matting. So he

approached, and sat upon her, and drew his hanger and shouted at her; whereupon she awoke and opened her eyes, and saw a man of Morocco with a drawn dagger sitting upon her breast as though with intent to kill her. So she was afraid and startled. Then he said to her: "Listen if thou utter a syllable or scream, I will kill thee outright that very minute. Get up, now, and do all that I tell thee." And he swore to her an oath that if she did what he told her, he would not slay her. Then he got up from her, and Fatimeh arose, and he said to her: "Give me thy clothes and take mine." So she gave him her clothes and head-bands and veil and cloak; and he said: "Thou must also anoint me with what shall stain the colour of my face like thy colour." So Fatimeh went inside the cave and brought a pot of ointment, and took some of it in her palm, and rubbed it on his face, till it became of the same colour as hers. And she gave him her staff, and taught him how to walk and what to do when he went down into the city; and she put her rosary round his neck. Finally she gave him a mirror, saying: "Look, now, thou art not different from me a whit." And he saw himself as it were Fatimeh in very deed, there as she was. But when he had attained his wish, he broke his oath, and asking for a rope, which she brought him, he seized her and strangled her with it in the cave; and when she was dead he dragged her out and cast her into a pit which was there outside the cave. After which he returned to her cave and went to sleep till day broke.

Then he arose and went down to the city and stationed himself beneath the apartment of 'Ala-ed-Din, while the people gathered around him, for they were sure he was Fatimeh the ascetic. And he began to do as she did, and laid his hands on the suffering, and recited for these the opening chapter of the Kur'an, and for those another chapter, and prayed for others. And the crowding of the people upon him and their clamour reached the ears of the Lady Bedr-el-Budur, and she said to her maidens: "See what is the news and what is the cause of the uproar." So an agha of the eunuchs went to see what was the matter, and returned, saying: "O my mistress, this noise is on account of the Seyyideh Fatimeh, and if thou wilt so

order, I will bring her before thee that thou mayest be blessed by her." And the Lady Bedr-el-Budur replied: "Go and bring her to me, for I have long heard continually of her miracles and her merits, and I yearn to see her and be blessed by her; for people in trouble profit greatly by her virtues." So the agha went and fetched the Moorish sorcerer, disguised in Fatimeh's clothes. And when he came before the Lady Bedr-el-Budur, and looked upon her, he began saying his beads, and none there doubted that he was the saint herself. Then the Lady Bedr-el-Budur arose and saluted him and seated him beside her, and said: "O my mistress Fatimeh, I wish thee to stay with me always, that I be blessed by thee and learn of thee the paths of piety and devotion, and be thy disciple." Now this was a trick of this accursed magician, and he resolved to complete his treachery further. So he said: "O my lady, I am a poor woman, dwelling in the desert, and the like of me is not worthy to stay in the palaces of Kings." But the Lady Bedr-el-Budur answered: "Have no anxiety at all, O mistress Fatimeh. I will give thee a place in my house, where thou shalt worship and none ever disturb thee, and thou shalt serve God here better than thou couldst in thy cave." So the Moor replied: "I hear and obey, O my lady. I will not gainsay thy words, for the word of the children of Kings cannot be contradicted or disobeyed. Only I beg that my eating and drinking and sitting may be in my own room alone, where none may enter; and I do not require dainties, but each day vouchsafe to send me by thy handmaid to my chamber a piece of bread and a drink of water; and when I desire to eat let me eat in my room alone." The wretch resolved thus for fear lest he should lift his veil, when his affair might be foiled and he be proved a man by his beard and mustache. "O my mistress Fatimeh," replied the Princess, "be of good cheer; nothing shall be but as thou desirest. Arise now with me that I may shew thee the chamber which I mean to make ready for thy stay with us." So the Lady Bedr-el-Budur arose and took the wizard, who was disguised as Fatimeh the ascetic, and led him to the place which she had promised him to stay in, saying: "O my mistress Fatimeh, here

shalt thou live and this chamber is for thyself, where thou shalt dwell in all ease and comfort and privacy." So the Moor thanked her for her goodness and blessed her. Then the Lady Bedr-el-Budur took him and shewed him the lattices and the kiosk of jewels with its twenty-four windows, and said: "What thinkest thou, O my mistress Fatimeh, of this wonderful kiosk?" The Moor answered: "By Allah, my daughter, it is wonderful and splendid, and methinks there is none like it in the world. But alas! for one thing which is wanting to its beauty and adornment." "What is that, O my mistress Fatimeh," Lady Bedr-el-Budur asked, "which is lacking, and what is this thing which would adorn it?" And the sorcerer replied: "O my lady, all it lacketh is that there should hang from the dome an egg of the bird called the rukh; and were this hung, the kiosk would not be equalled in the world." Then the Lady Bedr-el-Budur said: "What is this bird, and where is its egg to be found?" And the Moor said: "O my lady, the rukh is a huge bird that lifteth camels and elephants in its claws and flieth off with them, so vast is its strength. And this bird is found chiefly in the mountains of Kaf; and he who built this kiosk can bring thee one of its eggs." Then they ceased talking, as it was the dinner hour; and when the maidens had laid the table the Lady Bedr-el-Budur seated herself and invited the accursed Moor to eat with her. But he refused and retired to his own room, and there the slave-girls brought him his food.

When it was evening 'Ala-ed-Din returned from hunting, and his wife met him and saluted him, and he embraced and kissed her. Then looking in her face he perceived a trace of melancholy, and, unlike her habit, she was not smiling. So he asked her: "What hath come over thee, O my beloved? Tell me hath anything disturbed thy mind?" And she said: "Nothing at all; but, O my beloved, I fancied that there was nothing wanting to our kiosk; yet, O my eyes, if an egg of the rukh were hung from the dome there would not be its equal in the universe." And 'Ala-ed-Din said: "And for this thou art sad! when it is as easy as possible to me. So be of good cheer, and whatsoever thou dost want, only inform me of it, and I will

bring it from the bowels of the earth in an instant." Then, after cheering her, he retired to his chamber and took the Lamp and rubbed it, and immediately the Marid appeared and said: "Ask what thou desirest." And 'Ala-ed-Din replied: "I wish thee to bring me an egg of the rukh to hang from the dome of the kiosk." But when the Marid heard these words his face became terrible, and he was wroth, and shouted with a tremendous voice: "O hinderer of good deeds, is it not enough for thee that I and all the slaves of the Lamp are at thy service, but thou wishest, moreover that I bring thee our Lady for thy amusement, to hang her up in the dome of thy kiosk to please thee and thy wife? By God, ye both deserve to be burnt to ashes this instant and scattered to the winds; but as ye were ignorant of this, not knowing its meaning, I pardon you, since ye are innocent. The insult cometh from the accursed magician, brother of the Moorish sorcerer, who pretendeth to be Fatimeh the ascetic, after putting on her dress and slaying her in her cave. And he is come to kill thee in revenge for his brother; and he it was who made thy wife demand this thing of me." Then the Marid vanished. But when 'Ala-ed-Din heard his words his faculties departed and his limbs shook at the Marid's fearful shout. But he plucked up resolution, and went forth from his chamber to his wife's apartments, where he pretended that his head ached, for he knew that Fatimeh was renowned for the mystery of curing all aches. When the Lady Bedr-el-Budur saw him putting his hand to his head and complaining of pain, she asked him the cause, and he answered: "I know not, except that my head aches badly." So she instantly sent for Fatimeh, that she might lay her hand upon his head. And 'Ala-ed-Din said, "Who is Fatimeh?" And she told him how she had established Fatimeh the ascetic in the palace. So the slave-girls went and brought the accursed Moor. And 'Ala-ed-Din rose to him; and, shewing that he knew nothing of the trick, saluted him as though he were saluting Fatimeh the ascetic, and kissed the hem of his gown, and welcomed him, and said, "O my mistress Fatimeh, I hope thou wilt do me a favour, since I have heard of thy success in curing sickness; and I have a violent pain in my head." Then

the accursed Moor hardly believed these words. for it was just what he wanted; but he approached 'Ala-ed-Din to lay his hand on his head and cure his pain. And he laid one hand on him, and putting the other under his dress drew forth a dagger to kill him. But 'Ala-ed-Din was watching him, and waited till he had bared the dagger, when he seized him and took the dagger and plunged it into his heart.

When the Lady Bedr-el-Budur saw him, she screamed and said: "What hath Fatimeh the ascetic done that thou shouldst place this awful burden of her blood upon thy soul? Dost thou not fear God, that thou slayest Fatimeh, a holy woman, whose miracles are famous?" And 'Ala-ed-Din said: "I have not killed Fatimeh, but he whom I killed first killed Fatimeh, and this is the brother of the cursed Moorish sorcerer who seized thee and removed thy palace to Africa by his spells. And this accursed brother of his came to this country, and contrived this trick, and slew Fatimeh and assumed her dress, only to wreak vengeance upon me for his brother's blood. And he it was who made thee ask for the rukh's egg, that it might cause my destruction. And if thou doubtest me, come and look at him I slew." Then 'Ala-ed-Din lifted the veil of the Moor, and the Lady Bedr-el-Budur looked and saw a man with a beard all over his face. Then she understood the truth, and said to 'Ala-ed-Din: "O my beloved, twice have I brought thee in peril of death!" But he replied: "No harm is done, O Lady Bedr-el-Budur. Blessing on thine eyes! I accept all that cometh from thee with perfect delight." And the Lady Bedr-el-Budur, when she heard these words, hastened and embraced and kissed him, saying: "O my beloved, all this is my love for thee, and I knew nothing; and I treasure thy love." And he kissed her and pressed her to his bosom, and their love grew stronger.

Now at that moment the Sultan appeared, and they told him all that had befallen from the brother of the Moorish sorcerer. And they looked at him, and he was dead. So the Sultan ordered that he should be burnt and his ashes scattered to the winds, like his brother's. But 'Ala-ed-Din abode with his wife, the Lady Bedr-el-Budur, in all content

and happiness and escaped all danger. And after a time the Sultan died, and 'Ala-ed-Din sat on the royal throne and ruled and administered justice to the subjects, and all the people loved him, and he lived with his wife, the Lady Bedr-el-Budur, in perfect peace and happiness, till they were visited by the terminator of delights and the separator of companions.

THE STORY OF 'ALI BABA AND THE FORTY THIEVES

In former days there lived in a town of Persia two brothers, one named Kasim, and the other 'Ali Baba. Their father divided a small inheritance equally between them. Kasim married a rich wife, and became a wealthy merchant. 'Ali Baba married a woman as poor as himself, and lived by cutting wood and bringing it upon three asses into the town to sell.

One day, when 'Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust approaching him. He observed it with attention, and distinguished soon after a body of horsemen, whom he suspected to be robbers. He determined to leave his asses in order to save himself; so climbed up a large tree, planted on a high rock, the branches of which were thick enough to conceal him, and yet enabled him to see all that passed without being discovered.

The troop, to the number of forty, well mounted and armed, came to the foot of the rock on which the tree stood, and there dismounted. Every man unbridled his horse, tied him to some shrub, and hung about his neck a bag of corn which they carried behind them. Then each took off his saddle-bag, which from its weight seemed to 'Ali Baba to be full of gold and silver. One, whom he took to be their captain, came under the tree in which he was concealed, and making his way through some shrubs, pronounced the words: "Open, Simsim!" * A door opened in the rock; and after

* This talismanic word, though it is the Arabic name of sesamè (*Sesamum orientale*, a plant producing oil-grain much used in the East), must have some other meaning. A German folk-tale, "Simeliberg," beginning in something of the same way with the magical opening of a rock, has the phrase "Open *Simsi*," which the Grimms explain as an old German word for "mountain" (Hartland, Inst. Folklore Congress,

he had made all his troop enter before him, he followed them, when the door shut again of itself.

The robbers stayed some time within the rock, during which 'Ali Baba, fearful of being caught, remained in the tree.

At last the door opened again, and as the captain went in last, so he came out first, and stood to see them all pass by him; when 'Ali Baba heard him make the door close by pronouncing the words: "Shut, Simsim!" Every man at once went and bridled horse, fastened his wallet, and mounted again; and when the captain saw them all ready, he put himself at their head, and returned the way they had come.

'Ali Baba followed them with his eyes as far as he could see them, and afterwards waited a long time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he wished to try if his pronouncing them would have the same effect. Accordingly he went among the shrubs, and, perceiving the door concealed behind them, stood before it, and said, "Open, Simsim!" Whereupon the door instantly flew wide open.

Now 'Ali Baba expected a dark, dismal cavern, but was surprised to see a well-lighted and spacious chamber, lighted from an opening at the top of the rock, and filled with all sorts of provisions, rich bales of silks, embroideries, and valuable tissues. piled upon one another, gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers, who had succeeded one another.

'Ali Baba went boldly into the cave, and collected as much of the gold coin, which was in bags, as his three asses could carry. When he had loaded them with the bags, he laid wood over them so that they could not be seen. Then he stood before the door, and pronouncing the words, "Shut, Simsim!" the door closed of itself; and he made the best of his way to the town.

When he got home, he drove his asses into a little yard,

1891). There is nothing to prove that 'Ali Baba is not a European folk-tale turned into Arabic by Galland's Syrian munshi.

shut the gates carefully, threw off the wood that covered the panniers, carried the bags into his house, and ranged them in order before his wife. He then emptied the bags, which raised such a heap of gold as dazzled his wife's eyes, and then he told her the whole adventure from beginning to end, and, above all, recommended her to keep it secret.

The wife rejoiced greatly at their good fortune, and would count all the gold piece by piece. "Wife," replied 'Ali Baba, "you do not know what you undertake, when you pretend to count the money; you will never have done. I will dig a hole, and bury it. There is no time to be lost." "You are in the right, husband," replied she, "but let us know, as nigh as possible, how much we have. I will borrow a small measure, and measure it, while you dig the hole."

So the wife ran to her brother-in-law Kasim, who lived hard by, and addressing herself to his wife, desired her to lend her a measure for a little while. The sister-in-law did so, but as she knew 'Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and artfully put some suet at the bottom of the measure.

'Ali Baba's wife went home, set the measure upon the heap of gold, filled it, and emptied it often upon the divan, till she had done, when she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While 'Ali Baba was burying the gold, his wife carried the measure back again to her sister-in-law, but without taking notice that a piece of gold had stuck to the bottom. "Sister," said she, giving it to her again, "you see that I have not kept your measure long. I am obliged to you for it, and return it with thanks."

As soon as she was gone, Kasim's wife looked at the bottom of the measure, and was amazed to find a piece of gold sticking to it. Envy immediately possessed her breast. "What!" said she, "has 'Ali Baba gold so plentiful as to measure it? Whence has he all this wealth?"

Kasim, her husband, was at his shop. When he came home, his wife said to him: "Kasim, I know you think yourself rich, but 'Ali Baba is infinitely richer than you. He

does not count his money, but measures it." Then she told him the stratagem she had used to make the discovery, and shewed him the piece of money, which was so old that they could not tell in what prince's reign it was coined.

Now Kasim, after he had married the rich widow, had never treated 'Ali Baba as a brother, but neglected him; and now, instead of being pleased, he conceived a base envy at his brother's prosperity. He could not sleep all that night, and went to him in the morning before sunrise. "'Ali Baba," said he, "I am surprised at you; you pretend to be miserably poor, and yet you measure gold. My wife found this at the bottom of the measure you borrowed yesterday."

By this discourse, 'Ali Baba perceived that Kasim and his wife, through his own wife's folly, knew what they had so much reason to conceal; but what was done could not be undone. Therefore, without showing the least surprise or trouble, he confessed all, and offered his brother part of his treasure to keep the secret.

Kasim rose the next morning long before the sun, and set out for the forest with ten mules bearing great chests, which he intended to fill, and followed the road which 'Ali Baba had indicated. He was not long before he reached the rock, and found out the place, by the tree and other marks which his brother had given him. When he reached the entrance of the cavern, he pronounced the words, "Open, Simsim!" The door immediately opened, and when he was in, closed upon him. In examining the cave, he was rejoiced to find much more riches than he had expected. He quickly laid as many bags of gold as he could carry at the door of the cavern; but his thoughts were so full of the great riches he should possess, that he could not think of the word to make it open, but instead of "Simsim," said, "Open, Barley!" and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open, and the more he endeavoured to remember the word "Simsim," the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with, and walked distractedly

up and down the cave, without having any regard to the riches around him.

About noon the robbers visited their cave. At some distance they saw Kasim's mules straggling about the rock, with great chests on their backs. Alarmed at this, they galloped full speed to the cave. They drove away the mules, who strayed through the forest so far, that they were soon out of sight, and then, with naked sabres in their hands, they approached the door, which, on their captain pronouncing the proper words, immediately opened.

Kasim, who heard the noise of the horses' feet, at once guessed the arrival of the robbers, and resolved to make one effort for his life. He rushed to the door, and no sooner saw the door open, than he ran out and threw the leader down; but he could not escape the other robbers, who, with their scimitars, soon deprived him of life.

The first care of the robbers after this was to examine the cave. They found all the bags which Kasim had brought to the door, to be ready to load his mules, and carried them back to their places, but they did not miss what 'Ali Baba had taken away before. Then holding a council, and deliberating upon this occurrence, they guessed that Kasim, when he was in, could not get out again, but could not imagine how he had learned the secret words by which alone he could enter. So to terrify any person who should attempt the same thing, they cut Kasim's body into four quarters and hung two on one side, and two on the other, within the door of the cave. Then they mounted their horses, and went to beat the roads again, and to attack the caravans they might meet.

In the meantime, Kasim's wife was very uneasy, when night came, and her husband was not returned. She ran to 'Ali Baba in great alarm, and said: "I believe, brother-in-law, that you know Kasim is gone to the forest, and upon what account; it is now night, and he has not returned; I am afraid some misfortune has happened to him." So after midnight, 'Ali Baba departed with his three asses, and went to the forest, and when he came near the rock, having seen neither his brother nor the mules in his way, was alarmed at finding some blood spilt near the door, which he took for

an ill omen; but when he had pronounced the word, and the door had opened, he was struck with horror at the dismal sight of his brother's body. He went into the cave, however, to find something to enshroud the remains; and having loaded one of his asses with them, covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away. When he came home, he drove the two asses loaded with gold into his yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

There he knocked at the door, which was opened by Marjaneh, a clever slave-girl, who was fruitful in inventions to meet the most difficult circumstances. When he came into the court, he unloaded the ass, and taking Marjaneh aside, said to her: "You must observe an inviolable secrecy. Your master's body is contained in these two panniers. We must bury him as if he had died a natural death. Go now and tell your mistress. I leave the matter to your wit and skilful devices."

Marjaneh went out early the next morning to a druggist, and asked for a sort of lozenge which was considered efficacious in the most dangerous disorders. The apothecary inquired who was ill. She replied, with a sigh: "Her good master Kasim himself; and that he could neither eat nor speak." In the evening Marjaneh went to the same druggist's again, and with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. "Alas!" said she, taking it from the apothecary, "I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master."

All that day 'Ali Baba and his wife were seen going between Kasim's and their own house, and nobody was surprised in the evening to hear the lamentable shrieks and cries of Kasim's wife and Marjaneh, who gave out everywhere that her master was dead. The next morning, at daybreak, Marjaneh went to an old cobbler whom she knew to be always early at his stall, and bidding him good-morrow, put a piece of gold into his hand, saying: "Baba Mustafa, you must bring with you your sewing tackle, and come with

me; but I must tell you, I shall blindfold you when you come to such a place."

Baba Mustafa seemed to hesitate a little at these words. "Oh! oh!" replied he, "you would have me do something against my conscience or against my honour?" "God forbid!" said Marjaneh, putting another piece of gold into his hand, "that I should ask anything that is contrary to your honour! only come along with me and fear nothing."

Baba Mustafa went with Marjaneh, who, after she had bound his eyes with a handkerchief at the place she had mentioned, conveyed him to her deceased master's house, and never uncovered his eyes till he had entered the room where she had put the corpse together. "Baba Mustafa," said she, "you must make haste and sew the parts of this body together; and when you have done, I will give you another piece of gold."

After Baba Mustafa had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned towards his stall, till he was quite out of sight, for fear he should have the curiosity to return and follow her. She then went home, and, on her return, warmed some water to wash the body, and at the same time 'Ali Baba perfumed it with incense, and wrapped it in the grave-clothes with the accustomed ceremonies. Not long after, they brought the bier, and the Imam and the other ministers of the mosque arrived. Four neighbours carried the corpse to the burying-ground, following the Imam, who recited the prayers. 'Ali Baba came after, and Marjaneh followed in the procession, weeping, beating her breast, and tearing her hair. Kasim's wife stayed at home mourning, uttering lamentable cries with the women of the neighbourhood, who came, according to custom, during the funeral, and, joining their lamentations with hers, filled the quarter far and near with sounds of grief.

Three or four days after the funeral, 'Ali Baba removed his few goods openly to his sister-in-law's house, in which he would in future live; but the money he had taken from

the robbers he conveyed thither by night. As for Kasim's shop, he intrusted it entirely to the management of his eldest son.

While these things were being done, the forty robbers again visited their retreat in the forest. Great, then, was their surprise to find Kasim's body taken away, with some of their bags of gold. "We are certainly discovered," said the captain. "The removal of the body, and the loss of some of our money, plainly shews that the man whom we killed had an accomplice; and for our own lives' sake we must try and find him. What say you, my sons?"

All the robbers unanimously approved of the captain's proposal.

"Well," said the captain, "one of you, the boldest and most skilful among you, must go into the town, disguised as a traveller and a stranger, to try if he can hear any talk of the man whom we have killed, and endeavour to find out who he was, and where he lived. This is a matter of the first importance, and for fear of any treachery, I propose that whoever undertakes this business without success, even though the failure arises only from an error of judgment, shall suffer death."

Without waiting for the sentiments of his companions, one of the robbers started up, and said: "I submit to this condition, and deem it an honour to expose my life to serve the troop." He then disguised himself and went into the town just at daybreak, and walked up and down, till accidentally he came to Baba Mustafa's stall, which was always open before any of the shops. Baba Mustafa was seated with an awl in his hand, just going to work. The robber gave him good-morrow, and perceiving that he was old, said: "O Uncle, you begin to work very early. Is it possible that one of your age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch."

"You do not know me," replied Baba Mustafa; "for old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed the body of a dead man together in a place where I had not so much light as I have now."

"A dead body!" exclaimed the robber, with affected amazement. "Yes, yes," answered Baba Mustafa, "I see you want to have me speak out, but you shall know no more."

The robber felt sure that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustafa's hand, said to him: "I do not want to learn your secret, though you might safely trust me with it. The only thing I desire of you is to shew me the house where you stitched up the dead body."

"If I were disposed to do you that favour," replied Baba Mustafa, "I could not. I was taken to a certain place, whence I was led blindfold to the house, and afterwards brought back again in the same manner; it is therefore impossible for me to do what you wish."

"Perhaps," said the robber, "you may remember a little of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together; perhaps you may recognise some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you; gratify me in what I ask you." So saying, he put another piece of gold into his hand.

"I cannot promise," said Baba Mustafa, "that I can remember the way exactly; but since you wish it, I will try what I can do." At these words he arose, to the great joy of the robber, and led him to the place where Marjaneh had bound his eyes. "It was here," said Baba Mustafa, "I was blindfolded; and I turned this way." The robber tied his handkerchief over his eyes, and walked by him till he stopped at Kasim's house, where 'Ali Baba then lived. The thief, before he pulled off the band, marked the door with a piece of chalk which he had ready in his hand, and then asked him if he knew whose house that was; to which Baba Mustafa replied, that as he did not live in that neighbourhood, he could not tell. The robber thanked him for the trouble he had taken, and left him to go back to his stall, while he returned to the forest.

A little after the robber and Baba Mustafa had parted, Marjaneh went out of 'Ali Baba's house upon an errand, and upon her return, seeing the mark the robber had made,

stopped to observe it. "What can be the meaning of this mark?" she said to herself; "somebody intends my master no good; however, with whatever intention it was done, it is advisable to guard against the worst." Accordingly, she fetched a piece of chalk, and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the meantime, the robber rejoined his troop in the forest, and recounted to them his success; expatiating upon his good fortune in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction, when the captain, after commending his diligence, addressing himself to them all, said: "Comrades, we have no time to lose; let us set off well armed, without its appearing who we are; but that we may not excite any suspicion, let only one or two go into the town together, and join at our rendezvous, which shall be the great square. In the meantime, our comrade who brought us the good news and I will go and find out the house, that we may consult what had best be done."

This was approved by all, and they filed off in parties of two each, after some interval of time, and got into the town without being suspected. The captain and he who had visited the town in the morning as spy came in the last. He led the captain into the street where he had marked 'Ali Baba's residence; and when they came to the first of the houses which Marjaneh had marked, he pointed it out. But the captain observed that the next door was chalked in the same manner, and in the same place; and shewing it to his guide, asked him which house it was. that, or the first. The guide was so confounded, that he knew not what answer to make, but still more puzzled, when he and the captain saw five or six houses similarly marked. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest, so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the place of rendezvous, and told

his followers that they had lost their labour and must return to the cave. So they all returned as they had come.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. But as the safety of the troop required the discovery of the second intruder into the cave, another of the gang, who promised himself that he should succeed better, came forward, and his offer being accepted, he went and corrupted Baba Mustafa, as the other had done; and being shewn the house, marked it in a place more remote from sight, with red chalk. Not long after, Marjaneh, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing with herself as she had done before, marked the other neighbours' houses in the same place and manner. Accordingly, when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor. Thus the captain and his troop were forced to retire a second time, and much more dissatisfied, while the robber, who had been the author of the mistake, underwent the same punishment.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer; and therefore resolved to take upon himself the important commission. Accordingly, he addressed himself to Baba Mustafa, who did him the same service he had done to the other robbers. He had not set any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it. Well satisfied with his attempt, and informed of what he wanted to know, he returned to the forest; and when he came into the cave, where the troop waited for him, said: "Now, comrades, nothing can prevent our full revenge, as I am certain of the house; and in my way hither I have thought how to put it into execution; but if any one can form a better expedient, let him communicate it." He then told them his contrivance; and as they approved of it, ordered them to go into the villages about, and buy

nineteen mules, with thirty-eight large leather jars, one full of oil, and the others empty.

In two or three days' time the robbers had purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

When the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, the captain set out with them, and reached the town by the dusk of the evening. He led them through the streets till he came to 'Ali Baba's door where he was sitting after supper to take the air. He stopped his mules, addressed himself to him, and said: "I have brought some oil a great way, to sell at to-morrow's market; and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you."

Though 'Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave, and ordered him, when the mules were unloaded, to put them into the stable, and to feed them; and then went to Marjaneh, to bid her make a good supper for his guest. After they had finished supper, 'Ali Baba, charging Marjaneh afresh to take care of his guest, said to her: "To-morrow morning I am going to the bath before daybreak; take care my bathing linen be ready, give them to 'Abd-Allah, and make me some good broth against I return." After this he went to bed.

In the meantime the captain of the robbers went into the yard, and took off the lid of each jar, and gave his people orders what to do. Beginning at the first jar, and so on to the last, he said to each man: "As soon as I throw some stones out of the chamber window where I sleep, do not fail to come out, and I will immediately join you."

After this he returned into the house, when Marjaneh, taking up a light, conducted him to his chamber.

Marjaneh, remembering 'Ali Baba's orders, got his bathing linen ready, and ordered 'Abd-Allah to set on the pot for the broth; but while it was preparing the lamp went out, and there was no more oil in the house. So she took the oil-pot, and went into the yard; when as she came nigh the first jar, the robber within said softly, "Is it time?" Without showing her amazement, she answered, "Not yet, but presently." She went quietly in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means Marjaneh found that her master 'Ali Baba had admitted thirty-eight robbers into his house, and that this pretended oil-merchant was their captain. She made what haste she could to fill her oil-pot, and returned into her kitchen, where, as soon as she had lighted her lamp, she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood fire, and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within. When she had done this, she returned into the kitchen; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out the lamp also, and remained silent, resolving not to go to rest till she had observed what might follow through a window of the kitchen, which opened into the yard.

She had not waited long before the captain of the robbers got up, opened the window, and finding no light, and hearing no noise, or anyone stirring in the house, gave the appointed signal, by throwing little stones at the jars. He then listened, but not hearing or perceiving anything, he began to grow uneasy, threw stones again a second and also a third time, and could not comprehend the reason that none of them should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, whilst asking the robber, whom he thought alive, if he was in readiness, smelt the hot boiled oil, which sent forth a steam out of the jar. Hence he suspected that his plot to murder 'Ali Baba, and plunder his house, was discovered. Examining all the jars, one after another, he found that all his

gang were dead; and, enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and climbing over the walls, made his escape.

When Marjaneh saw him depart, she went to bed, satisfied and pleased to have succeeded so well in saving her master and family.

'Ali Baba rose before day, and, followed by his slave, went to the bath, entirely ignorant of the important event which had happened at home. When he returned he was much surprised to see the oil-jars, and that the merchant was not gone with the mules, and asked Marjaneh the reason of it. "O my master," answered she, "God preserve you and your family. You will be better informed of what you wish to know when you have seen what I have to shew you, if you will follow me." Then she bade him look into the first jar, and see if there was any oil. 'Ali Baba did so, and seeing a man, started back in alarm, and cried out. "Be not afraid," said Marjaneh, "the man you see there can neither do you nor any one else any harm. He is dead." "O Marjaneh," said 'Ali Baba, "what is it you shew me?" "Moderate your astonishment," replied Marjaneh, "and do not excite the curiosity of the neighbours; for it is of great importance to keep this affair secret. Look into all the other jars."

'Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in, found it prodigiously sunk, and stood for some time motionless, sometimes looking at the jars, and sometimes at Marjaneh, without saying a word, so great was his surprise. Marjaneh then told him all she had done, from the first observing the mark upon the house, to the destruction of the robbers, and the flight of their captain.

On hearing of these brave deeds from the lips of Marjaneh, 'Ali Baba said to her: "God, by your means, has delivered me from the snares these robbers laid for my destruction. I owe my life to you; and, for the first token of my acknowledgment, give you your liberty from this moment, till I can complete your recompense as I intend."

'Ali Baba's garden was very long, and shaded at the

further end by a great number of large trees. Near these he and the slave 'Abd-Allah dug a trench, long and wide enough to hold the bodies of the robbers; and as the earth was light, they were not long in doing it. When this was done, 'Ali Baba hid the jars and weapons; and as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

Meanwhile the captain returned to the forest with inconceivable mortification. He did not stay long; the loneliness of the gloomy cavern became frightful to him. He determined, however, to avenge the fate of his companions, and to accomplish the death of 'Ali Baba. For this purpose he returned to the town, and took a lodging in a Khan, and disguised himself as a merchant in silks. Under this assumed character he gradually conveyed a great many sorts of rich stuffs and fine linen to his lodging from the cavern, with all necessary precaution to conceal the place whence he brought them. In order to dispose of the merchandise, when he had thus amassed them together, he took a warehouse, which happened to be opposite to Kasim's, which 'Ali Baba's son had occupied since the death of his uncle.

He took the name of Khoja Hoseyn, and, as a newcomer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. 'Ali Baba's son was, from his vicinity, one of the first to converse with Khoja Hoseyn, who strove to cultivate his friendship more particularly. Two or three days after he was settled, 'Ali Baba came to see his son, and the captain of the robbers recognised him at once, and soon learned from his son who he was. After this he increased his assiduities, caressed him in the most engaging manner, made him some small presents, and often asked him to dine and sup with him.

One day 'Ali Baba's son and Khoja Hoseyn met by appointment, took their walk, and as they returned, 'Ali Baba's son led Khoja Hoseyn through the street where his father lived, and when they came to the house, stopped and knocked at the door. "This," said he, "is my father's house, who, from the account I have given him of your

friendship, charged me to procure him the honour of your acquaintance; and I desire you to add this pleasure to those for which I am already indebted to you."

Though it was the sole aim of Khoja Hoseyn to introduce himself into 'Ali Baba's house, that he might kill him, yet he excused himself, and offered to take his leave; but a slave having opened the door, 'Ali Baba's son took him by the hand, and led him in. 'Ali Baba received Khoja Hoseyn with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son; adding withal, the obligation was the greater as he was a young man, not much acquainted with the world, and that he might contribute to his information. After a little more conversation, he offered again to take his leave, when 'Ali Baba, stopping him, said: "Where are you going in so much haste? I beg you would do me the honour to sup with me; though my entertainment may not be worthy your acceptance, such as it is, I heartily offer it." "O my master," replied Khoja Hoseyn, "I am thoroughly persuaded of your good-will; but the truth is, I can eat no victuals that have any salt in them; therefore judge how I should feel at your table." "If that is the only reason," said 'Ali Baba, "it ought not to deprive me of the honour of your company; for there is no salt ever put into my bread, and as to the meat we shall have to-night, I promise you there shall be none in that. Therefore do me the favour to stay."

Then 'Ali Baba went into the kitchen, and ordered Marjaneh to put no salt to the meat that was to be dressed that night; and to make quickly two or three dishes besides what he had ordered, but be sure to put no salt in them. Now Marjaneh, who was always ready to obey her master, could not help being surprised at this order. "Who is this strange man," said she, "who eats no salt with his meat? Your supper will be spoiled if I keep it back so long." "Do not be angry, Marjaneh," replied 'Ali Baba. "He is an honest man; therefore do as I bid you."

Marjaneh obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen,

she helped 'Abd-Allah to carry up the dishes; and, looking at Khoja Hoseyn, knew him at first sight, notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully, perceived that he had a dagger under his garment. "I am not in the least amazed," said she to herself, "that this wicked man, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him."

When 'Abd-Allah had put the service of fruit with the wine before 'Ali Baba, Marjaneh retired, dressed herself neatly, with a suitable head-dress, like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome veil on her face. When she had thus attired herself, she said to 'Abd-Allah: "Take your tabor, and let us go and divert our master and his son's friend, as we do sometimes when he is alone."

'Abd-Allah took his tabor and played all the way into the hall before Marjaneh, who, when she came to the door, made a low obeisance by way of asking leave to exhibit her skill. "Come in, Marjaneh," said 'Ali Baba, "and let Khoja Hoseyn see what you can do, that he may tell us what he thinks of your performance."

After she had danced several dances with much grace, she drew the poniard, and holding it in her hand, began a dance, in which she outdid herself, by the many different figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one breast, sometimes to another, and oftentimes seemed to strike her own. At last, she snatched the tabor from 'Abd-Allah with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

'Ali Baba put a piece of gold into the tabor, as did also his son; and Khoja Hoseyn, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present; but while he was putting his hand into it, Marjaneh plunged the poniard into his heart.

'Ali Baba and his son, shocked at this action, cried out

aloud. "Ill-omened woman!" exclaimed 'Ali Baba, "what have you done to ruin me and my family?" "It was to preserve, not to ruin you," answered Marjaneh; "for see here," continued she, opening the pretended Khoja Hoseyn's garment, and shewing the dagger, "what an enemy you had entertained! Look well at him, and you will find him to be both the pretended oil-merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. I knew him, and you now find that my suspicion was not groundless."

Then 'Ali Baba, seeing that Marjaneh had saved his life a second time, embraced her. "O Marjaneh," said he, "I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity; which I now do by making you my daughter-in-law." Then addressing himself to his son, he said: "I believe you, son, to be so dutiful a child, that you will not refuse Marjaneh for your wife. You see that Khoja Hoseyn sought your friendship with a treacherous design to take away my life: and if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider that by marrying Marjaneh you marry the preserver of our family."

A few days afterwards, 'Ali Baba celebrated the nuptials of his son and Marjaneh with great solemnity, a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction to see that his friends and neighbours, whom he invited, had no knowledge of the true motives of the marriage; but that those who were not unacquainted with Marjaneh's good qualities commended his generosity and goodness of heart. 'Ali Baba did not visit the robbers' cave for a whole year, as he supposed the other two, whom he could get no account of, might be alive.

At the year's end, when he found they had not made any attempt to disturb him, he resolved to make another journey. He mounted his horse, and when he came to the cave he alighted, tied his horse to a tree, then approaching the entrance, pronounced the words, "Open, Simsim!"

whereupon the door opened. He entered the cavern, and by the condition he found things in, judged that nobody had been there since the captain had fetched the goods for his shop. From this time he believed he was the only person in the world who had the secret of opening the cave, and that all the treasure was at his sole disposal. He put as much gold into his saddle-bags as his horses would carry, and returned to the town. Some years later he carried his son to the cave and taught him the secret, which he handed down to his posterity, who, using their good fortune with moderation, lived in great honour and splendour till they were visited by the terminator of delights and the separator of companions.

INDEX AND GLOSSARY

NOTE.—Lane's "Thousand and One Nights" has never before been indexed. The index appended to previous editions referred only to the translator's Notes. In the present Index the tales themselves are indexed as well as the notes. Special features are the *full transliteration* and *translation* of Arabic and Persian names, the *dates* of historical persons, and the *explanations* of Arabic words occurring in the text. Very common words, such as Jinnī, 'Efrīt, dīnār, are indexed only at their first occurrence; except when they supply evidence as to the origin or date of the story, as in the case of names of places and countries, such as Baghdād, Cairo, India, China. Names beginning with Abū-, "father," or Ibn-, "son," are to be looked for under these prefixes: b. stands for son, and da. for daughter. For everything in the Index I am solely responsible.—S. L.-P.

'ABA'AH, 'abāyeh, woollen cloak, iv, 32

'Abbās, El-, uncle of Moḥammad and ancestor of 'Abbāsī Khalīfehs, i, 121, 304; ii, 278, 314; iv, 47

'Abbāsī Khalīfehs: see Emīn, Hādī, Hārūn, Mahdī, Ma'mūn, Manṣūr, Mo'taṣim, Muntaṣir, Mustanṣir, Mutawekkil

'Abd-Allāh, "Servant of God," iii, 75; see Khālid

'Abd-Allāh, sheykh, iii, 310, 313, 316

'Abd-Allāh b. Abū-Ḳilābeh, ii, 241

'Abd-Allāh, the baker, iv, 215

'Abd-Allāh b. Mālik El-Khuzā'ī, ii, 311–313; iii, 60, 61

'Abd-Allāh b. Ma'mar El-Ḳeysī, iii, 256–260

'Abd-Allāh b. Ma'mar Et-Teymī, iii, 51

'Abd-Allāh b. Ṭāhir, ii, 253, 255

'Abd-Allāhs, The Two, iv, 204–224

'Abd-El-Aḥad, "Servant of the One," iii, 219

'Abd-El-'Azīz, "Servant of the Mighty," b. Marwān, governor of Egypt (A.D. 685–705), iii, 182, 183

'Abd-El-Ḳādir, "Servant of the Powerful," El-Gīlānī (Jīlānī), ii, 183

'Abd-El-Ḳuddūs, "Servant of the Most Holy," iii, 183; iv, 59–68, 114, 122–125: see 'Abd-Eṣ-Ṣamad

'Abd-El-Melik, "Servant of the King," b. Marwān, Umawī (Omayyad) Khalīfeh (A.D. 685–705), ii, 146, 150, 157, 163–7; iii, 180–3, 209, 210
'Abd-El-Mesīḥ, "Servant of the Messiah," iii, 75
'Abd-Er-Raḥīm, "Servant of the Merciful," iii, 219
'Abd-Er-Raḥmān, "Servant of the Compassionate," the Maghrabī, iii, 73
'Abd-Eṣ-Ṣamad, "Servant of the Eternal," b. 'Abd-El-Ḳuddūs El-Maṣmūdī, iii, 183–209, 219–232, 241–2
'Abd-Es-Selām, "Servant of the [God of] Peace," iii, 219
'Abd-El-Wudūd, "Servant of the Loving," iii, 219
Ablution of Friday, ii, 174
Abṭan, El-, "The Most Profound," the diviner, iii, 219
Abū-'Amir of El-Baṣrah, iii, 68
Abū-Bekr b. Moḥammad El-Anbarī, iii, 75
Abū-Bekr Eṣ-Ṣiddīḳ, "the Very Veracious," 1st Khalīfeh (A.D. 632–4), iv, 134: see Sheykhs
Abū-Dharr, iii, 63–65
Abū-Ḥassān Ez-Ziyādī, ii, 377–9
Abū-'Īsā, son of Er-Rashīd, iii, 78–80
Abū-l-Ḥārith, "Father of gains," the lion, iii, 34
Abū-l-Ḥasan 'Ali b. Ṭāhir, ii, 1–20, 25
Abū-l-Ḥasan the Wag or the Sleeper Awakened, ii, 250–269, 384
Abū-l-Ḥasan: see 'Alī
Abū-l-Ḥoṣ yn, nickname of the fox, i, 402
Abū-l-Leyth, "Father of Strength," iv, 229, 246
Abū-l-Muẓaffar, "Father of the Victorious," ii, 296–9
Abū-Moḥammad the Lazy, ii, 292–308
Abū-Nā'ib: see 'Ijlān
Abū-Nuwās El-Ḥasan b. Hānī, ii, 192, 197
Abū-Ruweysh b. Balḳīs, iv, 64–68, 114, 121–123
Abū-Sa'ādāt, "Father of Felicities," the Jew, iv, 130–137; the Sulṭān of the 'Ons, iv, 275–294
Abū-Saḳr, iii, 62
Abū-Shāmeh, "Father of a Mole," i, 181
Abū-sh-Shāmāt: see 'Alā-ed-Dīn
Abū-Sīr and Abū-Ḳīr, iv, 172–203
Abū-Sirḥān, a nickname of the wolf, i, 410
Abū-Ṭabaḳ, "Father of Pincers," iv, 251, 294
Abū-Yūsuf, Ḳādī, ii, 378
Abyssinians, ii, 194, 381; iii, 16, 170
'Ād, ancient Arab tribe, i, 44; ii, 104, 244
'Ād the Greater, iii, 339: see Sheddād
Adam, i, 7
Adhān, call to prayer, ii, 175
Adharbeyjān, Persian province, iii, 263
'Adī b. Ḥātim Eṭ-Ṭā'ī, ii, 234, 235
'Adī: see Ḳāsim
'Adilīyeh mosque, iv, 252, 255
'Adnān, Arab tribe, iii, 62, 188
'Afīf, "Chaste," ii, 6, 8
Africa: see Maghrib
Āghā, officer, eunuch, iv, 359
Aḥmad Ed-Denef, "The Sick," ii, 199, 213–216, 218–220, 222, 223, 232, 233, 333
Aḥmad, the druggist, 'aṭṭār, iv, 254, 255
Aḥmad Ḳamāḳim, ii, 206–212, 217, 218, 221, 233
Aḥmad b. Khālid, ii, 239
'Ajam, any country not Arab, generally Persia, ii, 383
'Ajīb, "Wonderful," i, 96; 152–167
'Akārish, i, 214
Aḳīḳ, El-, valley near El-Medīneh, iii, 269

'Aḳîl, nephew of El-'Abbâs, iv, 152
'Akkâm, camel-loader, ii, 182
Aḳnâmûs, i, 87
'Akresheh, i, 214
'Alâ-ed-Dîn and the Wonderful Lamp, iv, 323–411
'Alâ-ed-Dîn Abû-sh-Shâmât, "Grandeur of the Faith, Father of Moles," ii, 174–233
'Alaḳ, iii, 386
'Alam-ed-Dîn Senjer, "Banner of the Faith, Prince," i, 268, 282
Alchemy, iv, 2 ff., 11, 12, 14
Aleppo (Ḥalab), i, 130, 200; ii, 154
Alexander the Great, Dhû-l-Ḳarneyn, "The Two-Horned," ii, 305; iv, 385, 400
Alexandria (El-Iskenderîyeh), i, 188, 280; ii, 214, 215, 222, 223, 229, 232, 367, 368; iii, 79, 175, 185; iv, 172, 202
'Alî Bâbâ and the Forty Thieves, iv, 412–436
'Alî b. Aḥmad, the merchant, iv, 254–261, 266, 279–281
'Alî the son of Bekkâr and Shems-en-Nahâr, ii, 1–46
'Alî of Cairo, iii, 81–102
'Alî, Abû-l-Ḥasan, b. Hishâm, iii, 78–80
'Alî b. El-Ma'mûn, iii, 67
'Alî b. Manṣûr, ii, 351
'Alî Nûr-ed-Dîn, i, 255 ff.
'Alî Shîr ("Lion") and Zumurrud ("Emerald"), ii, 316–349
'Alî Ez-Zîbaḳ, "Quicksilver 'Alî," ii, 213, 214
'Alî: see Abû-l-Ḥasan
'Âlî-l-Mulûk, "Lofty of Kings," iii, 360–362
Alif, alpha, 1st letter of the Arabic alphabet, tall and slim, i, 58
"Alnaschar," i.e. En-Neshshâr, "the Sawyer": more probably El-Feshshâr, i, 235, 413
Aloes-wood, iii, 164, 165, 167, 169: see Ḳamârî, Ṣanfî
Amalekites, iii, 205
Ambergris, iii, 167–169; iv, 382, 383
Amjad, El- ("Most Glorious"), and El-As'ad ("Most Fortunate"), ii, 111–145, 167–173
'Ammûriyeh, Amorium in Phrygia, iii, 75
'Amr b. Mes'adah, iii, 78
Amṭâr, large jars, ii, 383
'Amûdeyn, El-, "The Two Columns," i, 385, 388
Anbar, El-, on the Euphrates, iii, 75: see Abû-Bekr El-Anbarî
Andalus, El-, Spain, iii, 195
'Andam, Brazil wood, ii, 84, 94
Anecdotes, ii, 234–249, 287–291; 309–315, 365–382; iii, 51–80, 103–110, 256–270; iv, 166–171
Angel of Death, iii, 104, 105
Angora wool, ii, 223
Anṣâr, "Helpers" of the Prophet at Medina, iii, 257, 259
Antichrist, Ed-Dejjâl, iii, 120
Anushirwân, Sâsânian King of Persia, iii, 56, 57
Apes, iii, 352, 353
Apes, City of the, iii, 161
Apes, Mountain of, iii, 132
Apples, The Three, i, 120–127
Arab horses, iii, 306
Arab tribes: see 'Ad, Adnân, Asad, Khuzâ'ah, Ḳeys, 'Odhrah, Sheybân, Suleym, Temîm, Ṭeyyî
Arabia: see Ḥadramawt, Hejer, Hijâz, Ḥimyer, Juddeh, Khaṭṭ, Medîneh, Mekkeh, Nejd, Yemen
A'rabîyeh, ii, 383
Ard el-Beydâ, El-, "The White Country," i, 320
Ard el-Khadrâ, El-, "The Green Country," i, 385, 388: see Medîneh
Ardebb, a dry measure, five bushels, i, 175
Ark, Noah's, i, 395
Armânûs, King of the City of

Ebony, ii, 97–102, 108, 116, 128, 172
Armenia, ii, 311; iii, 263
Asad, Benī, Arab tribe, iii, 260: see Khuzeymeh
As'ad, El-: see Amjad
Āṣaf b. Barkhiyā, Solomon's wezīr, i, 25; iii, 192, 193, 327, 328; iv, 114
'Aṣāfīrī olives, ii, 105, 383
'Asal Ḳaṭr, drip-honey, treacle, iv, 248, 249
Ash'ab, a proverbial covetous man, iv, 262
'Aṣīdeh, a kind of custard, ii, 179
'Āṣim, "Defender," b. Ṣafwān, "Sincere," King of Egypt, iii, 325, 326, 329–343
'Asirāt, El-, Island, iii, 164
Āsiyeh, "Doctoress," da. of Shems-ed-Dawleh, iii, 253–255
Aṣlān, "Lion," ii, 216–222, 228
Ass in the Ark, i, 395
Ass and Bull Story, i, 8–11
Astrolabe, i, 210, 211, 213; ii, 88, 155
Astrology, ii, 88, 153; iii, 221, 358
'Aṭṭār, druggist, ii, 383: see Aḥmad
Avicenna, Ibn-Sinā, i, 380
'Awḳal, i, 214
Ayās, Ephesus, ii, 215
'Azīz, "Dear, precious," fem. 'Azīzeh, i, 330–392

BA'LABEKK (Baalbek in Syria), i, 280; iii, 41, 45
Bāb Ḳeytūn, ii, 384
Bāb en-Naṣr, at Cairo, i, 175; iii, 232; iv, 251, 255
Bāb es-Selām, at El-Medīnah, ii, 379
Bab Zuweyleh (Zawīleh), at Cairo, i, 181, 183; iv, 254
Bābā, "Father," Muṣṭafa, iv, 419–422: see 'Alī
Bābil, Babel, i, 58; iii, 339, 341, 344
Baghdād, i, 56, 91, 103, 122, 177, 189, 206 ff., 216, 219 ff., 275, 290, 292 ff., 311, 312; ii, 44, 181, 186 ff., 236, 246, 253, 264, 270 ff., 290, 311–13, 351, 364, 378, 380, 381; iii, 70, 81, 87 ff., 111 ff.; iv, 34, 42, 47, 53, 113, 126, 128, 132, 134, 146, 166, 225–8, 244: see Darb-ez-Za'farān, Delight, Karkh, Khandak, Pavilion
Baghdād, Three Ladies of, i, 56–67, 104–119
Baghdād, man of, and slave-girl, iv, 166–171
Bahrām the Magian, ii, 137–45, 168, 172; iv, 8–19, 60, 67
Baḳbaḳ, El-, "The Chatterer," i, 211, 228
Baḳbūḳ, El-, "The Chatterer," i, 211, 221
Bakhīt, "Fortunate," i, 294, 295
Baḳlāweh, a kind of pastry, i, 340
Balḳīs: see Abū-Ruweysh
Barakāt, "Blessings," En-Naḳīb, Abū-Shāmeh, i, 181
Barbary: see Maghrib
Barber of Baghdād, i, 206–251
Barkhiyā: see Āṣaf
Barmekīs, Barmecides, Persian family of wezīrs, i, 243; iii, 268; iv, 144: see Faḍl, Ja'far, Yaḥyā
Barsūm the Christian, ii, 328, 330, 338–340
Bāsh es-Sittīn Sulṭān, ii, 384
Baṣrah, El-, "Bassorah," i, 110, 124, 130 ff, 157, 169, 252, 285, 290, 429; ii, 287–294, 299, 307, 351, 352, 381; iii, 51, 68, 79, 115 ff.; iv, 1, 40, 166, 170, 229, 230, 242, 243, 245: see Abū-Amir, Ḥamdān, Ḥasan
Baṭārikh, dish of fish-roe, iv, 177
Bath, iv, 186, 187
Baṭrak, Patriarch, iii, 107
Baṭrīk, Patricius, general, iii, 107
Battle-cry, i, 89
Bayāḍ, a fish of the genus Silurus, iv, 132
Bear, the Great, i, 374

Beasts, Land of the Wild, iv, 76, 92, 96
Bedawīs (Desert Arabs), i, 247; ii, 182–5, 290; iii, 240, 264 ff.; iv, 226
Bedawīyeh, ii, 383; iii, 103, 104
Bedī'-el-Jemāl, "Matchless in Beauty," da. of Shahyāl, iii, 339, 343, 356, 357, 370–378, 380–383
Bedr Bāsim, "Smiling Full Moon," iii, 281, 283–318
Bedr-el-Budūr, "Full Moon of Full Moons," iv, 346–411
Bedr-ed-Dīn, "Full Moon of the Faith," i, 135: see Ḥasan
Bedr-ed-Dīn, the gardener, i, 178, 179, 180
Bedr el-Kebīr, El-, "the Great Full Moon," iii, 50, 60
Behādir (Pers. Bahādar), "Hero," ii, 132–7
Bekkār: see 'Alī
Bell, City and Island of the, iii, 155
Benj, bhang, hemp, i, 47, 301, 305; ii, 209, 223, 253, 256, 259, 321; iv, 8, 157, 159, 242, 243, 398, 400
Berīd, El-, in Syria, iii, 74
Beyn el-Kaṣreyn, square at Cairo, i, 177, 183
Bhang, hemp, i, 47: see Benj
Bilbeys, in Egypt, i, 130
Bilkīs, Queen of Sheba, iii, 374
Birds, Land of, iv, 76, 78, 92, 96
Birkeh, bay, pool, iii, 165, 386
Birket el-Fīl, Lake of the Elephant, at Cairo, iii, 335
Birth, ceremonies at, ii, 175
Bismi-llāh, "In the name of God," ii, 176
Black, colour of 'Abbāsī Khalīfehs, ii, 271
Black Islands, story of the young king of, i, 47–55
Black Mountain, iv, 96
Blood-letting, i, 210, 211; ii, 236, 241
Blue eyes, ii, 320
Blue King, iii, 355, 370, 376, 378–381
Brahmans, iii, 120
Brass, City of, ii, 304, 306, 307, 308; iii, 180–210
Brass horse, i, 92, 96
Bread and salt, bond of, iv, 5, 9, 19
Broker, Christian, i, 172, 173, 175–188, 251
Budūr, "Full Moons," ii, 47–173; 58, 77, 91, 106, 128, 172; ii, 47, 81, 96, 102, 104, 171, 172; 353 ff.
Buffalo, iii, 131
Buffoon, i, 174
Būlāḳ, port of Cairo on Nile, ii, 368, 370; iii, 86
Bunduḳānīyīn quarter in Cairo, now Bunduḳānīyeh, iii, 253
Būrān da. of El-Ḥasan b. Sahl, ii, 249
Burdeh, wrap, mantle, iii, 259
Burial alive, iii, 149–154
Busiris, iv, 203
Bustān, "Garden," ii, 143, 144, 172
Būzah, barley beer, i, 49

Cæsar, i, 143
Cairo (Miṣr), i, 127, 133, 141, 163, 175, 199, 202, 205; ii, 174, 185, 232, 368, 380–1; iii, 81 ff., 115, 220–1, 242; iv, 247, 253–6: see 'Alī, Bāb en-Naṣr, Bāb Zuweyleh, Birket el-Fīl, Bunduḳānīyīn, Darb, Ḥabbānīyeh, Ḥamzāwī, Jahārkas, Jāwalī, Jūdarīyeh, Ḳārūn, Mesrūr, Rawḍah, Reydānīyeh, Yemānīyeh
Cairo, Citadel of, iv, 294
Cairo, Guarded City of, iv, 247
Caliph: see Khalīfeh
Calligraphy, i, 84–86
Camphor and ambergris taper, iv, 382
Camphor, Islands of, i, 360, 362, 363: see Shāh-Zemān
Camphor, Land of, iv, 69, 96, 120: see Ḥasūn

Camphor tree, iii, 130
Canopus, ii, 209
Cap, magic, iv, 101–109, 122, 123, 127
Ceylon, Sarandīb, iii, 171, 172, 174–6, 355, 362, 382–3: see Tāj-el-Mulūk
Chamberlain of Egypt, iv, 244, 245
Charitable Israelite, ii, 376–7; woman, ii, 375–6
Charms, ii, 175
Chess, iv, 15, 227–8, 404
China, i, 1; ii, 56, 58, 174, 296, 297, 305; iii, 44, 73, 319, 321, 342–344; iv, 61, 104, 146, 323, 389, 404
Christian damsel, iii, 107–110
Christians, i, 51, 172, 175; ii, 325 ff.; iv, 194, 220, 255: see Barsūm
Cocoa-nut, iii, 144, 163, 164
Coffee, ii, 383; iii, 84; iv, 178; with ambergris, iv, 383
Coffee-house, iv, 404
Consul, ii, 223
Convent of Heraclius, iii, 74
Convent of the Lights, iii, 75
Copts, i, 175: see Christians
Cow-fish, iii, 142
Crocodile, i, 38; iii, 350–1
Crucifixion, i, 122, 164
Crystal, Castle of, iv, 96, 120, 360
Cufic (Kūfī) character, ii, 156
Cupping, i, 210, 211; ii, 236, 241

DĀHISH ("Amazed") b. El-A'mash ("Weak-eyed"), iii, 190
Dahnash b. Faḳtash, ii, 56–67; iv, 68, 114
Damascus (Dimashḳ), i, 146, 154, 198, 200, 202, 204, 292, 310; ii, 150, 154–5; iii, 86, 180, 322, 351
Damietta (Dimyāṭ), iii, 86
Darb el-Aḥmar, "Red Street," in Cairo, iv, 254
Darb el-Aṣfar, "Yellow Street," in Cairo, ii, 232
Darb el-Munaḳḳirī [Munḳadhī], in Cairo, i, 181; iv, 318
Darb ez-Za'farān, "Street of Saffron," in Baghdād, iv, 228
Darius, iii, 184
Darwīsh, dervish, i, 61
Dā'ūd (David), ii, 188, 198
Davidean mail, i, 321; iii, 203
Dawā, depilatory, iv, 194, 195, 300
Dawlet-Khātūn, "State-Lady," iii, 355–373, 376, 382, 383
Dejjāl, Ed-, the Mohammadan Antichrist, iii, 120
Dekākīj, jars, ii, 385
Delight, Garden of, at Baghdād, ii, 264
Delīleh, the Crafty, i, 355, 357
Demdem, i, 82
Denānīr, "Dīnārs," ii, 310
Dendān, an unknown fish, iv, 217–219
Denef, Ed-: see Aḥmad
Depilatory: see Dawā
Deylem, Ed-, Persian province, iv, 69
Dhāt-ed-Dawāhī, "Calamitous," iv, 118
Dhāt-el-'Imād, "Many-Columned": see Irem
Dhimmī, tributary, ii, 385
Dhū-l-Ḥijjeh, 12th month, i, 16
Dhū-l-Ḳarneyn: see Alexander
Dhū-l-Ḳelā', ii, 234, 235
Dhū-l-Kurā', ii, 384
Diamonds, valley of, iii, 127
Di'bil El-Khuzā'ī, iii, 80
Dimashḳ: see Damascus
Dimiryāt, King of the Jānn, ii, 54, 55; iii, 192–4
Dimyaṭ, Damietta, iii, 86
Dīnār, gold coin (10s. 6d.), i, 19, 245
Dirbās, "Lion," iii, 42–8
Dirhem, silver coin and weight (48 grs.), i, 411
Dīv, Persian for Jinnī, i, 6
Divorce, ii, 186, 187, 190, 207
Diyār Bekr, Upper Misopotamia, i, 157
Dogs, Valley of the, ii, 182

Drum, magic, iv, 11, 13, 19, 39, 44
Duḳāḳ, lupin-meal, ii, 252
Dunyā, "World," the Lady, i, 360–392
Dunyā, da. of Yaḥyā El-Barmekī, ii, 281
Dunyāzād, "Daughter of the World," i, 8
Durḳā'ah, paved centre of a room, ii, 209
Dyer's shop, iv, 181

EBONY, City of, ii, 97, 104, 128: see Armānūs
Ebony horse, iii, 1–26
Ebony Islands, i, 76; ii, 96, 98, 100, 106, 108, 168, 170
Ecclesiastes quoted, iii, 115
'Efrīt, a powerful evil Jinnī, i, 6
Egypt, i, 199: see Bilbeys, Cairo, Chamberlain, Ḳalyūb, Pyramids
Elders, the Five, or Sheykhs, i, 376
Elephant, iii, 177
Elephant, Lake and Meydān of the, at Cairo, iii, 335
Elephantiasis, ii, 188, 189
Elixir, iv, 5, 11
Emery, iii, 172
Emesa, Ḥimṣ, i, 157
Emīn, El-, 'Abbāsī Khalīfeh, son of Hārūn Er-Rashīd (A.D. 809–813), i, 116; ii, 271; iii, 60
Emīr, "Lord," i, 31, et passim
Enchanters, City of the, iii, 304
Enchantment, i, 16, 18, 22, 23, 51, 53, 87–9, 111; ii, 229, 230; iv, 17, 30, 102, 105; iii, 297, 302, 305 309–316; iv, 332 ff.
Enīs-el-Jelīs. "Cheerer of the Comrade," i, 252, 255–291
Envier and Envied, i, 81–3
Equinox, Festival, iii, 1
Ethiopians, ii, 298; iii, 347, 348
Euphrates, iii, 35
Eye. the evil, ii, 174, 175, 176, 177
Eyes, blue, disliked by Arabs, ii, 320
Eymar, i, 87
Eyyūb, Job, i, 292 : see Ghānim
Ezra's ass, i, 170

FABLES, i, 393–410
Faḍl, El-, "Excellence," b. Khāḳān, i, 252 ff., 259, 268
Faḍl, El-, b. Yaḥyā El-Barmekī, ii, 309; iii, 61
Faghfūr, title of emperors of China, iii, 343, 344
Faḳīh, doctor of law, ii, 378
Faḳīr, devotee, i, 81
Faraj, "Comfort," a eunuch, iv, 271
Farajīyeh, long-sleeved coat, i, 142, 280
Farāsheh, "Butterfly," iii, 315–317
Fāris, "Horseman," b. Ṣāliḥ, iii, 325–337
Farrāsh, house-servant, ii, 52
Fās, Fez, iii, 222, 224, 230, 231
Fātiḥah, El-, Opening Chapter of Ḳur'ān, ii, 179; iii, 100, 215; iv, 175, 209, 406
Fāṭimeh, ii, 383
Fāṭimeh El-'Orrah, "the Shrew," iv, 247–251, 255, 270, 294–7
Fāṭimeh, the Ascetic, iv, 404–10
Fāṭimī Khalīfehs of Egypt, iii, 253
Feather-dress, iv, 23, 24, 30, 31, 35–37, 43, 48–51
Fem es-Silh, on Tigris, ii, 249
Fes, i, 142
Feshshār, El-, "the Vain Boaster," i, 211, 235
Fesīkh, small salted fish, iv, 177
Festival of the Equinox, iii, 1
Festival of the New Year, iii, 1
Festival of the Sacrifice, i, 16
Feyyāḍ, El-, "the Bountiful," iii, 260: see 'Ikrimeh
Fire, Festival of, ii, 126, 137
Fire, Magian, iv, 9
Fire, Mountain of, ii, 126, 138
Fish of four colours, i, 41, 51, 53
Fisherman's story, i, 24–55
Fitneh, "Temptation," i, 292, 315–318
Fiver, the, name of a bark, iii, 78
Flight, Hijreh ("Hegira"), era, i, 210
Fortune, Vicissitudes of, ii, 365–7

Forty Sharpers, ii, 333
Forty Thieves, iv, 412–430
Fox and Wolf, fable, i, 400–410
Franks, Europeans, i, 203; ii, 223
Friday ablution, ii, 174: see Khuṭbeh
Friend in need, ii, 379–380
Furḳān, Scriptures, ii, 229

GARDEN of Delight at Baghdād, ii, 264: see Bustān, Irem, Meshīd, Pearl, Rawḍah
Gazelle blood, dye, iv, 258
Genoa, ii, 224
Geomancy, ii, 88, 153, 229, 230, 339 ff.; iii, 241
Ghaḍā, a tree used for fire-wood, i, 413
Ghānim, "Taker of spoil," son of Eyyūb (Job), the distracted slave of Love, i, 292–318
Gharānīḳ, cranes, ii, 385
Ghāshiyeh, saddle-cloth, ii, 384; iii, 284
Ghawwāṣah, Diving Jinn, iii, 276
Ghayūr, El-, King of the Islands and Seas, ii, 56, 78, 89 ff., 169–72
Ghazāleh, "Gazelle," iv, 227
Ghiṭrīf Es-Sulamī, iii, 258
Ghūl, fem. Ghūleh, man-eating demon, i, 35, 36; iii, 144, 347–9, 366–8
Gīlānī, El-, of the Persian province of Gīlān: see 'Abd-El-Ḳādir
Goff, golf (chawgān, polo), i, 31
Gospels, ii, 229
Greeks, i, 239; ii, 381; iii, 16, 79, 175
Green country, Arḍ-el-Khaḍrā, i, 385, 388
Green turban, ii, 300

ḤABARAH, silk mantle, iii, 259
Ḥabash: see Abyssinians
Ḥabaẓlam Baẓāẓah, ii, 204–9, 212, 216, 218
Ḥabbānīyeh, at Cairo, i, 181
Hādi, El-, "The Guide," Mūsā, 'Abbāsī Khalīfeh (A.D. 785–6), iii, 59: see Ja'far
Ḥaḍramawt, province of Arabia, ii, 244
Hair, gift of women's, ii, 112
Ḥājj, pilgrim, ii, 340
Ḥajjāj, El-, Governor of El-'Irāḳ (died A.D. 714), ii, 146–50, 153, 161, 166; iii, 104
Ḥākim, El-, "The Judge," Fāṭimī Khalīfeh of Egypt (A.D. 996–1020), iii, 56
Ḥalab: see Aleppo
Ḥalāwet es-Selāmeh, "gratuity for safety," ii, 384
Ḥām b. Nūḥ, iii, 208
Hāmān, Pharaoh's wezīr, iii, 205
Ḥamdān, Khān of, at El-Baṣrah, iv, 230
Ḥamzāwī, Khān of El-, at Cairo, iii, 353
Ḥamzeh, brother of El-'Abbās, iv, 152
Hand cut off for theft, i, 185
Hānī: see Abū-Nuwās
Ḥarārah, chief room in Turkish bath, iv, 45
Ḥarīm, women's apartments, also the women of the house themselves, i, 107, etc.
Ḥarīrī, El-, Maḳāmāt quoted, iv, 289
Ḥarjeh, iii, 22
Hārūn Er-Rashīd, "Aaron the Orthodox," 'Abbāsī Khalīfeh (A.D. 786–809), i, 62 ff., 104, 117–127, 168, 189, 192, 194, 270, 275 ff., 289 ff., 304, 307–318; ii, 1, 6 ff., 41, 48, 192, 197–222, 232, 233, 236, 250–69, 270–286, 292–5, 308, 309–11, 350, 351, 364; iii, 60, 61, 66–71, 172–5, 178, 263, 268, 270; iv, 45, 46, 47, 137–164, 244–6: see Zubeydeh
Hārūn Er-Rashīd, a son of, iii, 67–71
Hārūn b. Mūsā b. Nuseyr, iii, 184
Hārūt, the fallen angel, ii, 51
Ḥasan, "Comely," Bedr-ed-Dīn,

"Full Moon of the Faith," i, 133–168
Ḥasan of El-Baṣrah, iv, 1–127
Ḥasan son of 'Alī of Cairo, iii, 97–102
Ḥasan the Jeweller, iii, 81
Ḥasan, the merchant, iii, 320, 321, 324, 325; cp. iv, 314
Ḥasan Shūmān, ii, 200, 213–215, 218
Ḥasan, El-, b. Sahl, ii, 249: see Būrān
Ḥasan, El-: see Abū-Nuwās
Ḥāshim, the Prophet's great-grandfather, family of, iv, 166, 264
Ḥashīsh, Indian hemp, Cannabis indica, i, 147; iv, 137
Ḥashshāsh, eater of hemp, ii, 338 ff.
Ḥasūn, King of the Camphor Land, iv. 69–71, 120, 121
Ḥātim Eṭ-Ṭā'ī, ii, 234, 235: see 'Adī
Ḥātim, son of the Blue King, iii, 357
Haunter, iv, 252
Hawdaj, howdah, iii, 259; iv, 305
Ḥāwī, conjurer, i, 409
Ḥawsh (Ḥōsh), court; also "slum," as in iii, 85
Ḥayāt-en-Nufūs, "Life of Souls," ii, 97–102, 107–11
Hebrew, i, 87
Heddār, El-, "The Chatterer," i, 211, 225
Hejer, province of Arabia, iii, 259
Hemp, i, 47. See Benj, Ḥashīsh
Henād, ii, 305
Ḥennā (ḥinnā) tree, Lawsonia inermis, the leaves of which dye the fingers with orange-colour, i, 56, 182
Heraclius, Convent of, iii, 74
Hezār, a kind of nightingale, iii, 40
Ḥiberah, wrap, iii, 259
Ḥijāz, El-, province of Arabia, ii, 242; iii, 259, 270
Ḥijjeh, Dhū-l-, last month of the Moḥammadan year, i, 16
Hijreh (Hegira), Flight of Moḥammad from Mekkeh, A.D. 622, i, 210
Ḥimṣ, Emesa, i, 157
Ḥimyer, Himyerites, ii, 234, 235, 244
Hind, El-, India, q.v.
Ḥirām, iḥrām, woollen sheet, iv, 142
Hishām: see 'Alī
Ḥobāb, El-, b. El-Mundhir b. El-Jamūḥ El-Anṣārī, iii, 257, 258
Homeyd, i, 214
Ḥomeyd Eṭ-Ṭawīl, "the Short," of Tūs, iii, 78
Horoscope: see Astrolabe
Horse, the Magic, iii, 1–26: see Brass, Ebony
Horses of Nejd, iv, 112
Horses, Sea-, iii, 118
Horse-course (Meydān) of the Elephant, at Cairo, iii, 334
Ḥosām-ed-dīn, "Sword of the Faith," the Wālī, ii, 367, 368
Ḥoseyn b. Reyyān, iii, 62
Ḥoseyn Khoja (Khawājeh), iv, 426–8
Ḥōsh: see Ḥawsh
Hosn-Maryam, "Beauty of Mary," ii, 226–233
Ḥosn-el-Wujūd, "Beauty of the World," iii, 98
Hospital at Baghdād, i, 311, 312
Hūd, Heber, ii, 245
Ḥulweh, "Sweet," i, 302
Humpback's story, i, 169–251
Humpbacked groom, i, 140–145, 149
Ḥūrīyeh, "houri," Damsel of Paradise, i, 143
Husband and Parrot, i, 33, 34

Iblīs, Satan, the King of the Jinn, i, 6, 7, 77, 79, 87, 395; ii, 54; iii, 83, 84; iv, 64, 114
Ibn-'Abbās, companion of the Prophet, i, 209
Ibn-'Abd-Rabbihi: see 'Ikd

Ibn-El-Ḳaribī, iii, 66, 67
Ibn-El-Ḳirnās, the jeweller, iv, 139, 140, 160, 161
Ibn-Manṣūr and the Lady Budūr, ii, 350–364
Ibn-Sahl, i, 412
Ibn-Sa'īd, iv, 305
Ibn-Sinā, Avicenna, i, 380
Ibrāhīm, Abraham, i, 270 ff.; ii, 74
Ibrāhīm, wezīr, iii, 27, 31, 42, 44–46
Ibrāhīm and Jemīleh, iv, 225–246
Ibrāhīm b. El-Mahdī, ii, 236, 372–5
Ibrāhīm El-Mōṣilī (died 804), ii, 245
Iḥrām, woollen sheet, iv, 142
'Ijlān Abū-Nā'ib, ii, 182, 184, 185
'Iḳd of Ibn 'Abd-Rabbihi of Cordova, ii, 372
Ikhtiyān in El-Khutan, iv, 255
'Ikrimeh El-Fayyāḍ and Khuzeymeh, iii, 260–263
Images, iv, 236
Imām, Khalīfeh, iii, 63; precentor, iv, 418
'Imārīyeh, iii, 360
Incantation, iii, 229–231: see Enchantment, Geomancy
India, i, 1, 74, 76, 129; ii, 188, 219, 294, 357; iii, 5, 16, 79, 119, 120, 142, 170, 172, 203, 245, 306, 319, 321, 344, 355, 362; iv, 258
Indians, iii, 170
'Irāḳ, El-, Chaldæa, i, 61; iv, 44, 55, 87
'Irāḳ, measure of El-, ii, 352
'Irāḳ, silk of El-, ii, 115, 155
Irem Dhāt el-'Imād, "Many-Columned," ii, 241–245; iv, 275
Irem, Garden of, iii, 339, 341, 344, 375, 376, 377, 380
Isḥāḳ, brother of El-Ma'mūn, ii, 239
Isḥāḳ b. Ibrāhīm El-Mōṣilī (d. 850), i, 278; ii, 245–249; iii, 268–70
Isḥāḳī, El-, historian, ii, 381, 384
Ishmael, ii, 214
Iskenderīyeh, El-: see Alexandria
Islām, El-, Moḥammadan religion, i, 109; ii, 143, 229, et passim
Island, the Thirsty, iii, 297, 298, 300
Iṣpahān (Iṣfahān), i, 129, 320, 388; iii, 39, 40, 46
Israel, Children of, iii, 104, 105
Israelite, Charitable, ii, 376–7
Izār, woman's wrapper, i, 121

Ja'far, "River," ii, 382
Ja'far El-Barmekī, Wezīr of Hārūn Er-Rashīd, i, 62, 115, 120–7, 275 ff., 289, 290, 310, 317, 192, 197, 200, 203, 204, 211, 216, 253, 255, 270–286, 290, 291, 292, 310; iii, 60, 61, 66, 111, 270; iv, 140, 141, 144, 150–5
Ja'far b. El-Hādī, iii, 59, 60
Jahārkas, Ḳeysārīyeh of, at Cairo, i, 178, 412
Jāndār, Emīr, ii, 383
Jānn, genii, i, 6: see Ghawwāṣah
Jānn, Land or valley of, iv, 76, 78, 92, 96
Japheth, iii, 354
Jarjarīs, i, 77, 79, 87
Jāwalī, Khān of El-, at Cairo, i, 175
Jawān El-Kurdī, ii, 333, 334, 340–342
Jawhar, jewel; also "water" of fine steel, iv, 301
Jawharah, "Jewel," da. of Es-Semendel, iii, 287–299, 317, 318
Jedīd, copper coin, iv, 102
Jemīl b. Ma'mar El-'Odhrī, iii, 263–268
Jemīleh, "Lovely," iv, 225, 229, 232, 234, 236–243, 246
Jerīd, javelin sport, iv, 381
Jerusalem Temple, i, 25; iii, 210
Jewish Physician, i, 170, 171, 198–205, 251
Jews, i, 51, 138, 170; ii, 214, 376–7; iii, 104–5, 216–19; iv, 132, 134, 172, 220, 345: see Physician
Jeyḥūn, the river Oxus, iii, 35

Jezīreh, El-, Mesopotamia, iii, 78, 260–263
Jiddeh: see Juddeh
Jink, male dancers, iv, 265
Jinn, genii, i, 6, et passim
Jinn, Diving, iii, 276
Jinn, Flying, iv, 61, 68
Jinnī, Jinnīyeh, male and female of the Jinn, i, 6, 21
Jubbeh, long-sleeved outer coat, i, 279
Jubeyr b. 'Omeyr Esh-Sheybānī, ii, 354–364
Jūdar, iii, 211–255
Jūdarīyeh quarter in Cairo, iii, 253
Juddeh, Jidda, port of Mekkeh, iii, 241
Jullanār ("Pomegranate flower") of the Sea, iii, 271–288, 298, 303, 315–318

KĀ'AH, saloon, i, 181, 200
Ka'b-el-Aḥbār, ii, 242–244
Ka'beh, temple of Mekkeh, ii, 285
Ḳādī (ḳāẓi), judge or magistrate, i, 10, 113, 126; the four, i, 285
Ḳadīb, "Slender Branch," i, 308
Ḳadīb-el-Bān, "Twig of the Oriental Willow," ii, 256
Ḳāf, mountains of, i, 49, 117; iv, 408
Kāfūr, "Camphor," i, 294, 296–301
Ḳāhirah, El-, Cairo, ii, 339, 368: see Cairo
Ḳahramāneh, duenna, ii, 58
Ḳaḥweh, wine, coffee, ii, 30, 383
Ka'k, sweet biscuit, i, 356
Kal'as, El-, iv, 337
Ḳalenderīs, order of darwīshes, i, 61, 412
Ḳalyūb, in Egypt, i, 130
Ḳamar, belt, iv, 138
Ḳamar-ez-Zemān, "Moon of the Age," ii, 47 ff., 81, 102, 115, 169 ff.
Ḳamārī aloes-wood, iii, 164, 167, 169, 276, 386
Ḳānūn, dulcimer, ii, 46
Ḳarāḍh, the fruit of the sant (Mimosa Nilotica) or the leaves of the selem (Mimosa flava), iii, 257
Ḳarendelī, beggar, i, 412
Ḳarḳar, El-, Sea of, iii, 195, 208
Ḳarkedden, rhinoceros, iii, 130, 386
Karkh, El-, quarter in Baghdād, iv, 225, 226
Ḳārūn, Korah iii, 205
Ḳārūn, Lake of, at Cairo, iii, 215, 217, 218, 220, 221
Ḳaṣabeh, oblong bead, i, 329, 413
Ḳashḳash, ii, 63–6
Ḳāsil, island, iii, 120
Ḳāsim, "Partner," iv, 412 ff.
Ḳāsim, El-, b. 'Adī, iii, 73
Ḳaṣrī, El-, ii, 385: see Khālid
Ḳaṭā, a kind of grouse, ii, 240, 356
Ḳaṭā'if, pancakes, i, 245, 340
Ḳawām, ii, 383
Ḳawwās, cavass, sergeant, iii, 240
Ḳazwīnī, El-, author (died 1283), iii, 384
Kebāb, roast mutton on skewers, iii, 223
Kelā, Island of, iii, 155
Kemāl-ed-Dīn, "Perfection of the Faith," ii, 184–5
Kemīn el-Baḥreyn, iii, 360
Ken'ān, Canaan, iii, 205
Kerīm, "Generous," the fisherman, i, 279
Kerish-en-Nukhāl, "Branpaunch," iv, 150, 153, 154
Keshik, kushk, boiled wheaten meal, ii, 338
Ḳeysārīyeh, a superior kind of sūḳ (market), i, 178; ii, 372
Ḳeysī, of the tribe of Ḳeys: see 'Abd-Allāh
Khadījeh (or Būrān) da. of El-Ḥasan b. Sahl, ii, 245–249
Khaldūn, Ibn-, historian (died A.D. 1406), ii, 242
Khalī', khalā'ah, ii, 384
Khālid b. 'Abd-Allāh El-Ḳusheyrī [Ḳasrī], ii, 287–9, 385

Khālid, Wālī of Baghdād, ii, 204–212, 217–222
Khālidān, Islands of, ii, 47 ff., 68, 81, 101, 171 : see Shāh-Zemān
Khalīfeh, caliph, i, 62 et passim : see 'Abbāsī, Abū-Bekr, 'Omar, Umawī, Umeyyeh
Khalīfeh the Fisherman, story of, iv, 128–165
Khān, inn, i, 62, et passim
Khandaḳ, El-, quarter in Baghdād, ii, 272
Kharābeh, a ruin, i, 411
Khaṣīb, "Plenteous," i, 96
Khaṣīb, El-, King of Egypt (historically Director of Tribute), iv, 225, 244-6
Khaṭṭ Hejer, iii, 203, 271 ; hence Khaṭṭīyeh, an Arabian lance ; also, a writer
Khātūn, "lady," ii, 204, 212
Khāwī, unknown beast, iii, 172
Khāzindār, treasurer, ii, 383
Kheyzurān, "Indian Cane," i, 308
Khiḍr, El-, ii, 305 ; iii, 208
Khuff, leather sock, ii, 237
Khūlenj, Khalenj, a kind of wood, ii, 356, 385
Khurāsān, northern province of Persia, i, 271 ; ii, 316, 319, 348, 356, 377–9 ; iv, 134 : see Shāh-Zemān
Khusraw and Shīrīn, iii, 58
Khuṭbeh, Friday Sermon, i, 216 ; marriage address, ii, 289
Khuwārezm maces, iii, 203
Khuzā'ah, tribe of : see 'Abd-Allāh El-Khuzā'ī, Di'bil
Khuzeymeh b. Bishr El-Asadī, iii, 260–263
Ḳibleh, direction of Mekkeh, ii, 384
King, the Blue, iii, 355, 370, 376–382
King, the Red, iii, 220, 221
Ḳīrāṭ, carat, iii, 297
Kīrawān, Karawān, stone-curlew, iii, 111
Kisrā, Chosroes, Cæsar, ii, 74 ; iii, 6, 21, 56
Kisrawī, descended from the Kisrās, iii, 21
Kitāb el-Aghānī, ii, 384
Koḥl, black powder for painting the eyelids, i, 42
Koḥl-pot, magical, iii, 220, 228, 230
Koran : see Ḳur'ān
Ḳubbeh, dome, building with a dome, i, 48
Kūfeh, El-, ii, 145, 150, 167 ; iii, 175
Ḳufeh, "Dry Gourd," i.e. empty head, i, 228
Kūfīyeh, headdress, i, 42
Ḳulleh, small porous earthen bottle, i, 289
Ḳulzum, El- (Clysma), Sea of, the Red Sea, iii, 355
Kumājeh, fine flour, ii, 384
Kunāfeh, pastry, i, 86 ; iv, 248–50
Kunūz, Baḥr El-, Sea, iii, 31, 32, 384
Ḳur'ān (Koran) quoted, i, 41, 58, 211, 404 ; ii, 54, 129, 148, 179, 188, 240, 260 ; iii, 100, 109, 292, 354, 374 ; iv, 163
,, oath on, i, 113, 157
,, copy of, ii, 186
,, Verses of Safety, iii, 199
,, See Fātiḥah, Protection, Sincerity, Throne-verse, Yā-Sīn
Kurds, ii, 333 : see Jawān
Ḳurrat-el-'Eyn, "Delight of the Eye," iii, 78–80
Kushk : see Keshik
Ḳūt-el-Ḳulūb, "Food of Hearts," i, 302–318 ; ii, 201–4 ; iv, 90, 146–9, 151, 159–163
Ḳuṭeyṭ, "Kitten," i, 286
Ḳuṭrub, a fabulous animal, ii, 72
Kūz el-Aṣwānī, El-, "the Open Mug," i, 211, 232

LĀB, "Sun," Queen, iii, 305
Ladies of Baghdād, i, 56–67, 104–119
Lām, the letter *l* ; when combined

with *a*, alif, called lām-alif, ii, 362
Lamp, magic, iv, 334 ff.
Lawn or "colour" of dishes, ii, 385
Lie, the half-, i, 300
Lights, Convent of the, iii, 75
Lion, Forest of the, ii, 182
Lithām, Bedawī muffler, i, 280
Litter, takht-rawān, iv, 278, 280: see Hawdaj
Līwān, dais, i, 89
Loadstone mountain, i, 92, 96
Lovers, anecdotes of, 263–270
Luṭf, "Elegance," ii, 353

Ma'DINĪ satin, ii, 54
Maghrabī, Moor, West African, iii, 215–232, 239, 241, 242; iv, 323–337, 388–410
Maghrib, El-, West Africa, Barbary, iii, 72
Magians, fire-worshippers, i, 51, 108; ii, 95, 125–8, 137–45; iii, 144; iv, 8–19, 41: see Bahrām
Magians, Island of, ii, 108
Magic: see Cap, Drum, Enchantment, Lamp, Ring, Rod, Saddle-bags
Maḥbūbeh, "Beloved," ii, 381, 382
Mahdī, El-, "The Guided," 'Abbāsī Khalīfeh (A.D. 775–785), i, 284; ii, 236
Maḥmūd, "Praised," i, 47
Maḥmūd b. Sabaktagīn, King of Ghazneh (A.D. 998–1030), iii, 387; iv, 314
Mahrajān (Pers. Mihrgān), autumnal equinox, iii, 384
Maḳ'ad, opened-arched guest-room, i, 339
Maḳām Ibrāhīm, "Station of Abraham," at Mekkeh, ii, 285
Maḳrīzī, El-, historian (died A.D. 1444), i, 175; iv, 305, 318
Mālik: see 'Abd-Allāh
Mālikī sect, iii, 219
Ma'mar: see 'Abd-Allāh
Ma'mūn, El-, "The Trusted," 'Abbāsī Khalīfeh (A.D. 813–833), ii, 236, 238–241, 245–249, 271, 314, 315, 372, 375, 378, 379; iii, 78–80: see 'Alī, Isḥāḳ
Man of the Sea, The Old, iii, 158–161; cp. iii, 346, 364
Ma'n b. Zā'īdeh, ii, 235
Manḳalah, an Arab game, iv, 404
Manṣūr, "Aided," ii, 309, 310: see 'Alī
Manṣūr b. Ḥasan, iv, 42, 84, 92
Manṣūr, El-, "The Aided," "Victorious," 'Abbāsī Khalīfeh (A.D. 754–775), ii, 235
Mārid, a powerful evil Jinnī, i, 6
Māridīn, in Mesopotamia, i, 157
Marjāneh, "Pearl," Queen, ii, 138–142, 168–172
Marjāneh, iii, 375, 377; iv, 417–429
Marsīneh, "Myrtle," iii, 297, 298, 300
Ma'rūf, "Kindness," 247–297
Marw, Merv, in Khurāsān, ii, 54
Marwān II, Umawī (Omayyad) Khalīfeh (A.D. 744–50), ii, 235
Marwān: see 'Abd-El-'Azīz, 'Abd-El-Melik
Marzawān (Pers.), "Warden of the Marches," ii, 78–88
Mā-shā-llāh, "What has God done!" "Wonderful!" ii, 176
Maṣmūdī, of the Berber tribe Maṣmūdeh, iii, 183: see 'Abd-Eṣ-Ṣamad
Maṣr, Miṣr: see Cairo
Maṣr el-'Aṭīḳah, "Old Cairo," ii, 368
Maṣṭabah, stone bench, i, 141, etc.
Mā-warā-n-nahr, "Beyond the Oxus," iii, 319
Mawwāl, mawāliyā, a short rhyming poem, iv, 133
Medīneh, El-, Medina, iii, 109, 110, 257, 269, 270; iv, 216: see Aḳīḳ, Bāb es-Selām, Mesjid, Rawḍah
Medīneh el-Khaḍrā, El-, "The Green City," i, 319: see Arḍ

Medīneh esh-Sherīfeh, "The Noble City," Medina, ii, 379
Mejd-ed-Dīn, "Glory of the Faith," ii, 316–318
Mekkeh, i, 16; ii, 285; iii, 75, 241: see Juddeh, Ḳa'beh, Minē, Zemzem
Melīḥah, "Pretty," i, 240, 241
Melwaṭah, a rich kind of jubbeh, i, 280
Memlūk, white male slave, i, 2
Memlūk Sulṭāns of Egypt, iv, 317–319
Memraḳ, ventilator in roof, iv, 138
Menār-es-Senā, "Pharos of Splendour," iv, 88–127
Menāreh, minaret, i, 58, 216
Mendicants, Royal, i, 61; stories of, i, 68–103, 118; iv, 321
Menn, a weight, 2 lbs., iii, 175
Merchant and Jinnī, i, 13–23
Mermaids, iv, 219–222: see Jullanār
Mes'adah: see 'Amr
Mesh'al, torch, ii, 384
Meshīd, El-, garden of, iv, 16
Mesjid el-Aḥzāb or el-Feṭḥ or el-'Alā, at El-Medīneh, iii, 257
Mesrūr, "Cheerful," headsman of Hārūn Er-Rashīd, i, 62, 120, 121, 276, 285, 291; ii, 6–8, 192, 197, 263–8, 270–285, 292–4, 350; iii, 66, 67; iv, 47–49, 246
Mesrūr, Khān of, at Cairo, i, 177 ff.
Mes'ūd, fem. Mes'ūdeh, "Happy," i, 4, 47; iii, 88
Mes'ūdī, El-, historian (A.D. 945), iv, 303, 305, 306, 313, 315, 319, 321
Meydān, riding-ground, iii, 334; iv, 381
Meydān el-Ḥaṣbā, "Race-course of the Pebbles," i, 154
Meymandī, Ḥasan, iv, 314
Meymūn, fem. Meymūneh, "Fortunate," i, 82; ii, 54–67
Mihrāj, El-, Maḥārājā, iii, 118–122, 173
Miḳashsheh, broom, ii, 385
Miḳna', narrow veil, ii, 383
Miknās, Mequinez, iii, 222, 224
Miḳra'ah, palm-stick, i, 64
Minē, valley near Mekkeh, i, 16
Minīneh, biscuit, ii, 225
Minnow (Ṣīreh), iv, 205
Miṣr, Cairo, ii, 174; iii, 183, 188; iv, 317: see Cairo
Miṣr el-Ḳadīmeh, "Old Miṣr," ii, 368, 370
Miṣr el-Maḥrūseh, "Guarded Miṣr," iv, 247
Mithḳāl, weight of a dīnār (66 grs.), i, 245
Mi'zar, waist-cloth, ii, 271
Mo'allaḳah, a structure upon pillars, i, 413
Mo'allim, teacher, master, iv, 132
Mo'āwiyeh ("Whelp") b. Abī-Sufyān, Omayyad Khalīfeh (A.D. 661–680), ii, 242, 244
Moḥammad, "Much Praised," the Prophet, i, 1, 30, 89, 209, 260, 272, 320, 353; ii, 182, 185, 264, 265, 288, 330; iii, 70, 82; iv, 216, 224, 299
Moḥammad 'Alī, the False Khalīfeh, ii, 270–286
Moḥammad b. 'Alī the Jeweller, ii, 353
Moḥammad Simsim ("Sesame"), ii, 179
Moḥammad b. Sebāik, King of Khurāsān, iii, 319, 324, 387; iv, 314
Moḥammad b. Suleymān El-Hāshimī, ii, 351
Moḥammad b. Suleymān Ez-Zeynī, i, 252 ff., 284 ff., 290, 310
Moḥammad Ez-Zubeydī, ii, 292–4
Moḥammar, browned meat, ii, 385
Moḥsin, "Beneficent," iv 160
Mo'īn, El-, "the Aider," b. Sāwī, i, 252 ff., 285 ff., 291
Mo'īn-ed-Dīn, "Aider of the Faith," iii, 360, 361
Money-changer and Sharper, ii, 371
Monks, i, 320

Months, Moḥammadan, ii, 73: see Dhū-l-Ḥijjeh, Ramaḍān, Ṣafar
Moor: see Maghrabī
Moses, iii, 110
Mōṣil (Mawṣil), El-, Mosul on the Tigris, i, 56, 61, 157, 199; iv, 243
Mosque: see 'Ādilīyeh, Mesjid, Zāwiyeh, Zubeydeh
Mo'tarr, El-, "the Indigent," ii, 139
Mo'taṣim, El-, "The Seeker of God's Protection," 'Abbāsī Khalīfeh (A.D. 833–42), ii, 34
Mountain of the Bereft Mother, iii, 31, 38, 44
Mountain of Clouds, iv, 11, 12, 16, 56, 66, 123
Mountain: see Fire
Mubarrad, El-, Abū-l-'Abbās, grammarian (died 898), iii, 74
Mudawwarah, cushion, ii, 384
Mu'eddin (mu'edhdhin, mu'ezzin), reciter of the call to prayer, i, 79, 216
Muḳaddam, overseer, ii, 182, 199, 367
Munḳadhī, Darb el-, i, 413; iv, 318
Muntaṣir, El-, "The Victorious," 'Abbāsī Khalīfeh (A.D. 861–2), i, 217–19, but see 413, note 65
Mūsā, Moses, ii, 74: see Hādī
Mūsā b. Nuseyr, conqueror of North Africa and Spain (died A.D. 716), iii, 182–210; iv, 321
Muṣḥaf, copy of the Ḳur'ān, ii, 186
Muṣṭafā, El-, "The Elect," i.e. the Prophet Moḥammad, iii, 82
Muṣṭafā, Bābā, iv, 417–422
Mustaḥall, proxy-husband, ii, 187
Mustanṣir, El-, "The Seeker of Aid," 'Abbāsī Khalīfeh (A.D. 1226–42), i, 413; iv, 318
Mutanebbī, El-, "The Heedful," poet (died A.D. 965), i, 137
Mutawekkil, El-, "The Trusting," 'Abbāsī Khalīfeh (A.D. 847–61), i, 413; ii, 381, 382; iii, 75; iv, 318
Muwelled, fem. muwelledeh, a born slave, ii, 381
Muweshshaḥāt, religious love-songs, ii, 384

NĀBIGHAH Edh-Dhubyānī, pre-Islamic poet, iii, 182
Nākhūdah, ship-master, iv, 156
Nakīb, chief, i, 181, 352: see Barakāt
Nakīb, foreman of the market, ii, 178, 179
Nakkār, "peckers," a kind of fish, iv, 221, 300
Naming infants, ii, 176
Nārah, Persian for Mārid, i, 6
Narjis, "Narcissus," iv, 158
Nāṣir, "Aider," b. Ḥasan, iv, 42, 84, 92
Naṭ', leather mat, i, 10, 584
Nedd, ambergris perfume, i, 214
Nedīm, En-, "The Boon-fellow," Moḥammad b. Isḥāḳ El-Warrāḳ (A.D. 987), iv, 304, 319
Nefīseh, "Precious," Sittī, "My lady," ii, 185
Nejd, province of Arabia, iv, 112
Nejm-eṣ-Ṣabāḥ, "Star of the Morning," iv, 90
Nejmet-eṣ-Ṣubḥ, "Star of the Morning," i, 302
New Year Festival, iii, 1
Ni'meh ("Boon") and No'm ("Prosperity"), ii, 145–167
Ni'met-Allāh, "The Boon of God," ii, 145
Nile, i, 178, 199, 202
Nilometer, iii, 84
Nimsheh, dagger, i, 413
Niṣāb, ¼ dīnār, ii, 288
No'm: see Ni'meh
Nūḥ, Noah, i, 395; iii, 195
Nūn, Arabic letter, *n*, iii, 28
Nūr-ed-Dīn, "Light of the Faith," i, 127: see 'Alī
Nūr-ed-Dīn and Enīs-el-Jelīs, i, 252–291

Nūr-ed-Dīn and Shems-ed-Dīn, i, 127–168
Nūr-el-Hudā, "Light of Day," i, 302, 346; iv, 82–120
Nuṣf, half-dirhem, i, 411; iii, 214
Nuṣf faḍḍah, half-dirhem, ii, 384
Nuzheh, "Delight," i, 302
Nuzhet-el-Fu'ād, "Delight of the Heart," ii, 261–269

OATH upon sword, Ḳur'ān, and divorce, i, 357
'Obeyd ("Little Servant"), son of Ṭāhir ("Pure"), ii, 381
'Odhrah, Benī, Arab tribe, iii, 52, 263–268
'Omar b. El-Khaṭṭāb, second Khalīfeh (A.D. 634–644), iii, 62–5, 107–110: see Sheykhs
'Omar, father of Jūdar, iii, 211
'Omar en-No'mān, i, 413; iv, 314
Omayyad: see Umawī
Omens, ii, 176
'Omeyr: see Jubeyr
'On, evil 'Efrīt, ii, 227; iv, 274, 276, 284
Opium, ii, 321
'Otbeh (b. El-Ḥobāb) and Reyyā, iii, 256–260
'Othmān, Emīr, iii, 247, 248
'Othmānī quince, i, 56
Ounce, Egyptian, iv, 5
'Ozeyr, Ezra, i, 170

PALACE, the Lofty, iii, 354, 370, 371, 376, 379, 381
Palaces, the Seven, ii, 56–8
Palestine, iii, 261
Paradise, ii, 242 f.: see Irem, Riḍwān, Selsebīl
Parrot story, i, 33, 34
Pavilion of the Pictures, at Baghdād, ii, 264
Peacock, fable, i, 393-400
Pearl fisheries, iii, 165
Pearl, Garden of the, iv, 236
Peckers, Nakkār, a kind of fish, iv, 221
Pentateuch, ii, 229
Perī, Persian for good Jinnī, i, 6
Persia, Persian, i, 29, 143; ii, 1, 47, 153 ff.; iii, 1, 16, 21, 22, 56, 58, 245, 296, 319, 321; iv, 1–19, 41, 306, 312–314, 321
Persian language, i, 354
Pharaoh, iii, 205
Philæ, iii, 384
Physician, Jewish, i, 170, 171, 251; story, 198–205
Physician, Persian, ii, 153–7, 167
Planisphere, celestial, iii, 220, 228, 230
Poison, i, 39
Polo or goff, i, 31; ii, 220
Polyphemus, Arabic version of, iii, 133–136, 367, 368
Porter and Ladies of Baghdād, i, 56–67, 104–119
Potash, ii, 252
Prayer, call to: see Adhān
Preventives, the two, chs. cxiii, cxiv of the Ḳur'an, ii, 260; iii, 5, 199
Prior, the Converted, iii, 75–8
Psalms of David, ii, 188, 229
Pyramids, i, 129

QUEEN of the Serpents, iii, 384; iv, 312
Queen of Sheba, iii, 374

RAB'A, apartments over shop, ii, 300
Rabī', Er-, b. Ḥātim, ii, 145 ff., 153
Ra'd, Er-, el Ḳāṣif, "The Pealing Thunder," iii, 220, 242–245, 250
Rāfiḍīs, "Heretics," Shī'ah, followers of 'Alī, ii, 183, 216, 220
Raḥmeh, "Mercy," iii, 224, 225
Ra'īs es-Sittīn, "Chief of the Sixty," ii, 199, 204, 211, 233, 384
Rakham, aquiline vultures, iv, 300
Ramaḍān, the 9th month, month of fasting, i, 57
Ramleh, Er-, in Palestine, iii, 263
Rashīd-ed-Dīn, "Orthodox of the Faith," ii, 320, 328, 330, 331, 343-4

Rashīd, Er- : see Hārūn
Rawḍah, Er- (Rōḍah), "the Garden," island opposite Cairo, iii, 84
Rawḍah, "Garden," at El-Medīneh, iii, 256, 257
Red King, iii, 220, 221
Rejmūs, i, 77
Rek'ah, "Bowing," "Prostration," form of prayer, i, 93
Remote, i.e. accursed, i, 26
Rend, myrtle, aloes-wood, ii, 383
Rey, Er-, in Persia, ii, 236
Reyḍanīyeh, i, 412
Reyḥān, "Sweet Basil," i, 126
Reyyā, iii, 257–259
Reyyān : see Ḥoseyn
Rhinoceros, Karkedden, iii, 130
Riḍwān, "Approval," Guardian of Paradise, i, 366, 370 ; ii, 322
Rijāl el-Gheyb, "Men of Absence," invisible saints, iv, 260, 266
Ring, magic, iii, 220, 228, 230, 242–245, 250, 254, 255 ; iv, 197–200, 274–296
Rod, magic, iv, 101–109, 112, 122–125, 127
Rōḍah : see Rawḍah
Romans, ii, 54
Rosary, for prayers, ii, 209 ; iv, 406
Rose-in-bud, iii, 27–50
Rudeynī lance, iii, 271
Rukh (rukhkh), fabulous gigantic bird, i, 100 ; iii, 72, 73, 126, 130, 157, 158 ; iv, 13, 14
Rustam, ii, 344

Sa'ādeh, "Happiness," iv, 134 : see Abū-Sa'ādāt
Ṣa'ālīk, mendicants, i, 412
Ṣabā : see Sebā, Sheba
Ṣal ḥah, "Beautiful," i, 302
Sābūr, Shāpūr, in Persia, iii, 384
Sacrifice, Festival of, i, 16
Ṣād, Arabic letter, ṣ, iii, 28
Sa'd, "Happiness," i, 115 ; ii, 145
Saddle-bags, magic, iii, 223–226, 231–240, 244
Ṣafar, second month of Moḥammadan year, i, 210
Ṣafwān : see 'Aṣim
Ṣāḥib, master, ii, 279
Sahl : see Ḥasan
Sā'id, "Fore-arm," iii, 334, 336–344, 362–370, 382, 383
Sa'īd b. Sālim El-Bāhilī, iii, 60
Sāj, teak wood, ii, 274
Ṣakhr, an evil Jinnī, enemy of Solomon, i, 27
Sāḳiyeh, water-wheel, also streamlet, iv, 158, 386
Saḳḳā, water-carrier, ii, 184
Saladin (Ṣalāḥ-ed-Dīn), iv, 318, 319
Ṣalī', "Bald," i, 214
Ṣāliḥ, "Just," the sea-king, iii, 275–294, 298, 299, 316, 317
Ṣāliḥ, ii, 309, 310 : see Fāris
Sālim and Selīm, "Safe," Jūdar's brothers, iii, 211–216, 232, 234–240, 243–7, 254, 255
Salt for infants, ii, 175
Salt and bread, bond of, iv, 5, 9, 19
Salutation between Muslims, i, 116
Samarḳand, i, 2 ; ii, 411
Ṣāmit, Eṣ-, "The Silent," i, 210, 220, 249
Ṣan'ā, in Arabia, ii, 242 ; iii, 12, 13, 26 ; iv, 227
Ṣandal, "Sandal-wood," a eunuch, iv, 146, 149, 150, 155
Sandal wood, iii, 139, 386
Ṣandalānī, Eṣ-, "The Chemist," Abū-l-Ḳāsim, iv, 225–230, 242, 243, 246
Ṣanfī, aloes-wood, iii, 165, 167, 169
Sarāb, mirage, ii, 119 ; iii, 187
Sarandīb, Ceylon, iii, 171, 172, 174–6, 355, 362, 382–3
Sāsānian dynasty of Persia, ii, 411 ; iv, 304, 306 : see Anūshirwān
Ṣawāb, "Rectitude," i, 294, 301 ; ii, 283
Sawīḳ, barley-gruel, iii, 312, 313
Sayings, the Two, iv, 135

School, love in a, iii, 53
Sea: see Ḳarḳar, Ḳulzum, Kunūz, Man (Old)
Sea-king: see Ṣāliḥ
Sea-maidens, mermaids, iv, 219, 221, 222
Seal: see Ring, Suleymān
Sebā, in Arabia, ii, 241
Sects, the four orthodox, i, 285
Sedilleh, seat, couch, ii, 130
Selāhiṭ, Es-, Island of, iii, 139
Selām, salutation, i, 216
Selīm, "Safe," ii, 195: see Sālim
Selsebīl, a fountain in Paradise, ii, 322
Semāweh, Es-, on the Euphrates, iii, 257
Semendel, Es-, "Salamander," iii, 287–299, 317, 318: see Jawharah
Semher, iii, 271
Senjer, "Prince," i, 268, 282: see 'Alam-ed-Dīn
Serāi, Palace, iv, 377
Sesame: see Simsim
Seyf Dhū-l-Yezen, romance, iv, 14, 310
Seyf-el-Mulūk, "Sword of Kings," and Bedī'-el-Jemāl, "Matchless in Beauty," iii, 319–383; iv, 314
Seyḥūn, the river Jaxartes, iii, 35
Seyyid, "lord," descendant of the Prophet, ii, 300, 374
Sha'bī, Esh-, ii, 224
Shādarwān, jet d'eau, ii, 384
Shāh Bandar, syndic of the merchants, ii, 174, 198; iv, 254, 258, 259
Shāh-Zemān, "King of the Age," i, 2
Shāh-Zemān, King of the Islands of Camphor, i, 360, 363, 385–392
Shāh-Zemān, King of Khālidān, ii, 47 f., 68, 81, 101, 171
Shah-Zemān, King of Khurāsān, iii, 271–285
Shāhid, judge's clerk, ii, 190; iii, 89
Shahrazād (Persian Chihrāzād), "Open-faced," "Frank," i, 8; iv, 298, 299
Shahriyār, "Friend of the City," i, 2; iv, 306
Shahyāl, King of the Jānn, iii, 378-382
Shakālīḳ, i, 211, 243
Shākiriyeh, Kshatryas, iii, 120, 385
Shamardal, Esh-, "The Tall," iii, 228, 230; treasure of, iii, 220, 221, 225–231, 242
Shāmikh, "Lofty," iii, 42–9
Sharaf-el-Benāt, "Glory of Damsels," iv, 90
Sharārīf, crenelations, ii, 385
Sharpers, ii, 367–372; iii, 55
Shārūkh, King of the Jann, iii, 339
Shawāhī, Umm ed-Dawāhī, "Mother of Calamities," iv, 75–120
Sheba, Queen of, iii, 374
Shebbābeh, flageolet, iv, 148
Sheddād, "Violent," b. 'Ād the Greater, ii, 241–244; iv, 275
Shedīd, "Strong," b. 'Ād, ii, 242
Shejer-ed-durr, "Tree of pearls," i, 302; ii, 254, 357, 384; iv, 90
Shekleh, "Flirt," wife of El-Mahdī, ii, 236
Shemhūrish (Shemharūsh), ii, 56, 383
Shemleh, cloak, iv, 142
Shemmās, the wezīr, iv, 303, 313
Shems-ed-dawleh, "Sun of the State," King of Egypt, iii, 240, 246–253
Shems-ed-dīn, "Sun of the Faith," i, 127, 168
Shems-ed-dīn, the Shāh Bandar (syndic), ii, 174–183, 195
Shems-ed-Doḥā, "Sun of the Forenoon," iv, 90
Shems-en-Nahār, "Sun of the Day," ii, 1–46; iii, 384
Sherīf, "noble," descendant of the Prophet, ii, 300

Sheybān, Benī, Arab tribes, ii, 354 : iii, 62 : see Jubeyr
Sheykh, old man, i, 14, etc.
Sheykh el-Islām, Chief Muftī or judge, iii, 253, 255 ; iv, 265, 288, 290, 317
Sheykhs, the Five, i, 376
Sheykhs, the Two, the Khalīfehs Abū-Bekr and 'Omar, ii, 216
Sheykhs' stories, i, 16-23
Sheytān, Satan, devil, i, 6
Shihāb, Abū-, "Father of a Shooting-Star," i.e. devil, i, 145, 146
Shīr, Shēr, "Lion," ii, 385 : see 'Alī
Shīrzād, iv, 303
Shooting-Star, i, 145, 146
Shukeyr, "Tawnyish," iv, 149, 150, 151, 153, 155
Shūm, ash wood, iii, 361
Shumān : see Ḥasan
Shumey'ah, iii, 216-219
Shureyk, bun, iv, 211
Sicily, iii, 180
Siddīk, Es- : see Abū-Bekr
Sikbāj, a savoury dish, i, 244 ; ii, 356, 385
Simsim, Sesame, iv, 412
Sincerity, chapter of, in Kur'ān, cxii, ii, 260
Sind, Es-, Western India, iii, 79, 142
Sindibād, Book of, iii, 387 ; iv, 303, 313, 315
Sindibād, Es-, and his Wezīr, i, 35
Sindibād, Es-, voyages of, iii, 111-179, 384-5 ; iv, 317
Sīrāt, bridge over hell, ii, 346
Sitt-el-Ḥosn, "Lady of Beauty," i, 145 ff., 164-6
Skin of blood, carpet of execution, i, 388 ; iv, 394
Slave of the Lamp, iv, 343 ff.
Slave of Love, the Distracted, i, 292-318
Slave of the Ring, iv, 339, 344, 395
Sleeper Awakened, story of the, ii, 250-269, 384
Soloman : see Suleymān
Sorcery : see Enchantment
Spice island, iii, 164
Stukes, Lord of the, Pharaoh, iii, 205
Steward, Sultān's, i, 171-173, 251 ; story, 188-198
Suez : see Es-Suweys
Ṣuffeh, stone sideboard, ii, 371
Sufreh, round cloth ; low table, ii, 131
Suhā, Es-, a star (80) in the Great Bear, i, 374
Sūk, market, bāzār, i, 178
Sukaṭī, ii, 384
Sukrūjeh, porringer, ii, 385
Sulamī, Es-, of the tribe of Suleym, iii, 258 : see Ghiṭrif
Suleym, Benī, Arab tribe, iii, 258, 259
Suleymān b. Dā'ūd (Solomon son of David), i, 25, 27 ; ii. 56, 259 ; iii. 115, 175, 181, 190-191, 209, 210, 327-331, 358, 371, 374 ; iv, 17, 104, 113, 139, 208, 339
,, Seal of, i, 25, 57 ; ii, 56, 259 ; iii, 281, 296, 358, 371 ; iv, 104
,, Table of, iii, 175
Suleymān, King of the Green City, i, 319 ff., 385-92
Suleymān b. 'Abd-El-Melik, Omayyad Khalīfeh (A.H. 715-717), iii, 260-3
Sulṭān, iv, 319
Sulṭānī citron, i, 56
Sunneh, Traditions of the Prophet Moḥammad, i, 353, 356 ; ii, 182, 330 : see Moḥammad
Suweys, Es-, Suez, iii, 175, 236-240, 243
Suyūṭī, Es-, historian (died A.D. 1505), iv, 317

ṬĀB, a game, i, 343
Ṭabarīyeh, Tiberias, i, 62
Ṭāghūt, the seducer, the Devil, ii, 51
Ṭāhir, "Pure" : see 'Abd-Allāh, Abū-l-Ḥasan

Ṭā'i, Et-, of the tribe of Ṭeyyī : see Ḥātīm
Tailor's story, i, 169–73, 206–19, 248–51
Tāj-el-Mulūk, "Crown of Kings," and the Lady Dunyā, "World," i, 319–330, 361–392
Tāj-el-Mulūk, King of Ceylon, iii, 356, 362, 364, 382
Takht-rawān, litter, iv, 278, 280
Taklīyeh, onion sauce, iii, 332
Ṭālib b. Sahl, iii, 180–207
Talisman, i, 25, 87, 92, 94, 96; ii, 302 ff.; iii, 89, 227–23; iv, 11, 101–2, 274, 284, 286, 287
Tarbūsh, fez, i, 142
Ṭarf, Eṭ-, ii, 81
Taweddud, the learned Slave-girl, iv, 314
Tedmur, queen of Palmyra, iii, 205
Tekbīr, "God is most great," ii, 175
Temīm, Benī, Arab tribe, iii, 73
Teybeh, a name of El-Medīneh, iv, 216
Teymī, Et-, of the Arab tribe Teym : see 'Abd-Allāh
Ṭeyyī, Arab tribe, iii, 73 : see Ḥātim
Tha'ālibī, Eth-, grammarian (died A.D. 1038), ii, 245
Thamūd, ancient Arab tribe, ii, 104
Therīd, crumbled bread and broth, iii, 79
Throne-Verse, in Ḳur'ān, ii, 260
Tigris, i, 121, 193; ii, 249, 270; iv, 132, 139, 142, 234
Tobacco, iv, 174, 318
Tohfeh, "Gift," iv, 45, 46
Traditions of Moḥammad : see Sunneh
Treasurer, female, ii, 261
Treasures, Book of Hidden, iii, 195
Tree of the Bridegroom and the Bride, iii, 259
Tributary, dhimmī, ii, 326
Tūmān Bey, Memlūk Sulṭān (A.D. 1501), iv, 252
Turban, ii, 300, 339
Turkish guard, ii, 34
Tūs, in Persia, iii, 78

UḴHOWĀNEH, chamomile, ii, 385
Umāmeh and 'Ātikeh (unidentified tale), i, 40
Umawī (Omayyad) Khalīfehs : see 'Abd-El-Melik, Marwān, Suleymān, Umeyyeh
Umeym, ii, 239
Umeyyeh, Benī, the Omeyyad Khalīfehs of Damascus, i, 154, 156
Umm-'Āmir, a name for the hyena, i, 28
Umm-ed-Dawāhī, "Mother of Calamities," iv, 75
Umm-es-So'ūd, "Mother of Felicities," iv, 212, 213
Uns-el-Wujūd, "Delight of the World," and El-Ward fī-l-Akmām, "Rose-in-Bud," iii, 27–50; iv, 313

VANITIES, City of, iii, 386
Venetian shirt, ii, 63
Vizier : see Wezīr

WĀḲ-WĀḲ, Islands of, iv, 51, 59–61, 63, 67, 69 ff., 76, 82 ff., 92, 116, 121
Wālī, chief police magistrate, i, 172
Wālīs, the Three, ii, 368–371
Ward fī-l-Akmām, El-, "Rose-in-bud," lit. "in calyx," iii, 27–50
Ward, Wardeh, or Wezreh, Khān, iv, 303, 313
Warrāk, El- : see Nedīm
Wāṣif, "Praiser," ii, 8
Wāsiṭ, in Chaldæa, ii, 249; iv, 167
Water (of daggers), jawhar, iv, 301

Welī, fem. Welīyeh, Saint, iii, 68, 69, 77
Well, The Abandoned, iii, 354, 379, 381
Weybeh, a dry measure, $\frac{1}{8}$th ardebb, ii, 225
Wezīr, vezīr, prime minister, vizier, i, 2, et passim
Wezīr, the Envious, i, 35, 36
White City, iii, 272
White Country, Arḍ el-Beyḍā, i, 320
White Land, iv, 96
White turban, ii, 339
Wine, praise of, iv, 285

YĀFITH, Japheth, iii, 354
Yaḥyā b. Khālid El-Barmekī, ii, 281, 286, 309–313 ; iii, 59, 61 : see Dunyā, Faḍl
Ya'ḳūb, Jacob, ii, 355
Yāsemīn, "Jasmine," ii, 205, 206, 208, 211, 212, 216–19, 222 ; iv, 158
Yā-Sīn, Ḳur'ān, chap. xxxvi, ii, 54, 188
Yemānīyeh quarter in Cairo, iii, 253
Yemen, El-, Arabia Felix, i, 143 ; ii, 147, 241, 242, 244 ; iii, 90–92 ; iv, 22, 227, 258
Yuḥannā, John (Christian form), ii, 226
Yūnān and Dūbān, i, 29
Yūnān, Melik el-, "King of the Greeks," i, 411
Yūsuf, Joseph, ii, 237, 240, 344, 355 ; iii, 243

ZAHR-EL-BUSTĀN, "Flower of the Garden," i, 302
Zahr Shāh, "Flower King," i, 320 ff.
Zā'ideh : see Ma'n
Zanzibar ; see Zenj, Zunūj
Zardeh, saffron drink, i, 342
Zarīfeh, "Elegant," i, 302
Zāwiyeh, small mosque, iii, 238, 334
Zembīl (zebīl), a large basket, ii, 245
Zemzem, well at Mekkeh, i, 194
Zenj, Ethiopians of Zanzibar, ii, 298
Zeyd and 'Amr, figurative names, "N or M," ii, 146
Zeytūn, "Olive tree," i, 214
Zībaḳ, quicksilver : see 'Ali
Zikr, religious recitation, i, 82 ; ii, 384
Zirbājeh, a savoury dish, i, 189, 196–7
Ziyādī, Ez- : see Abū-Ḥaṣṣān
Zubeydeh, daughter of El-Ḳāsim, and wife of Hārūn Er-Rashīd, i, 192–7, 305–8 ; ii, 209, 261–269, 292 ; iii, 60 ; iv, 46–51, 140, 146–9, 156, 159, 163
Zubeydeh, Mosque of, i, 193
Zubeydeh El-'Ūdīyeh ("Lute-player"), ii, 186–200, 226–33
Zuleyṭ, "Stripped," iv, 156
Zumurrud, "Emerald," story of, ii, 316–349
Zunūj, Island of Zanzibar, ii, 298
Zurzūr Eṣ-Ṣaghīr, "The Little Starling," iii, 80

THE END